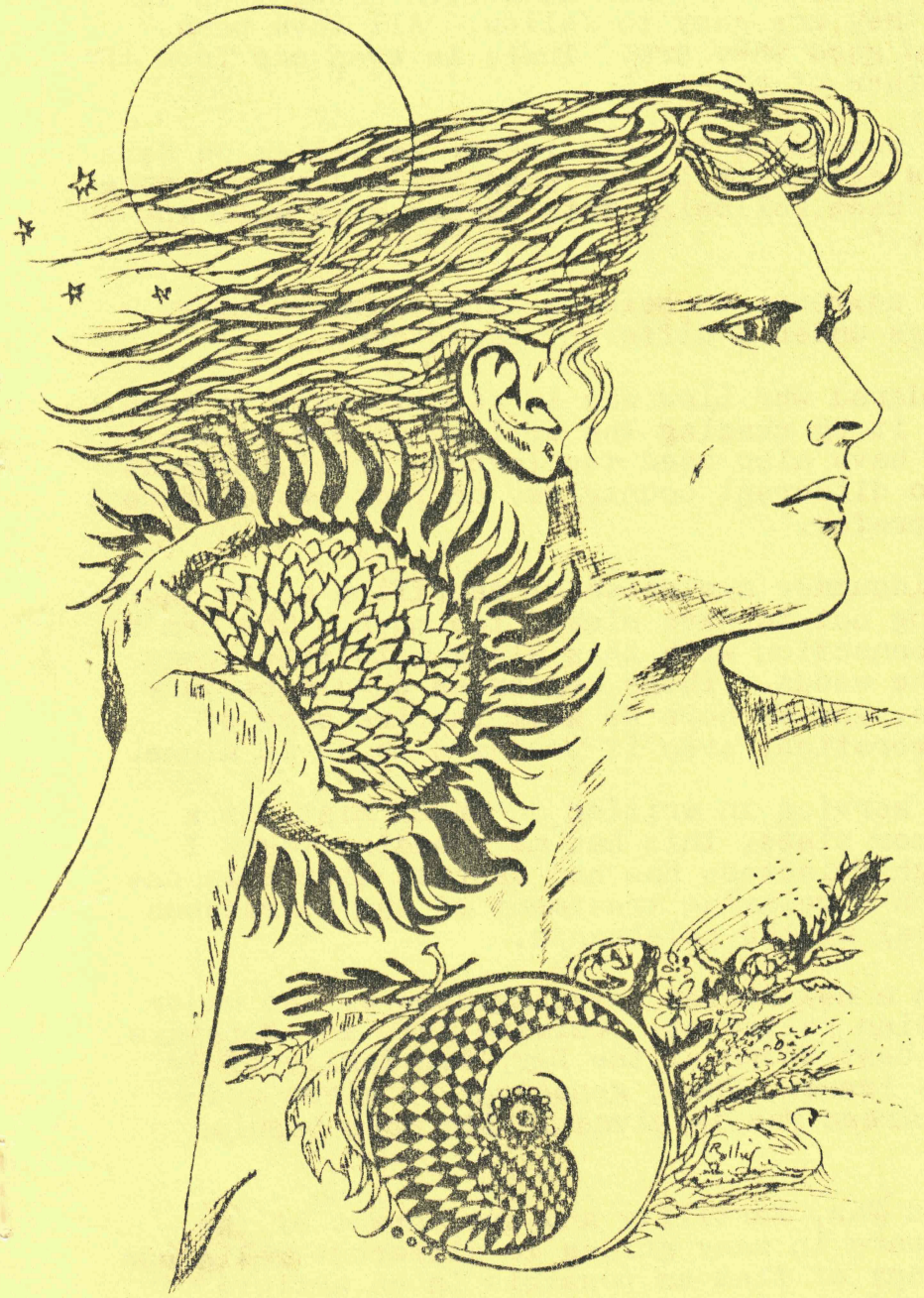
The Aurora Boreadean

Alban Hefin - Vol. II, No. 3 - 1983 Magazine of the Boreadean Druid Order 4.00

•THE OSIRIANS•

The Egyptian Gods & legends surrounding the Egyptian Lugh give many clues to the origins of Celtic customs ••••



•The Celtic Feast....

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Editorial

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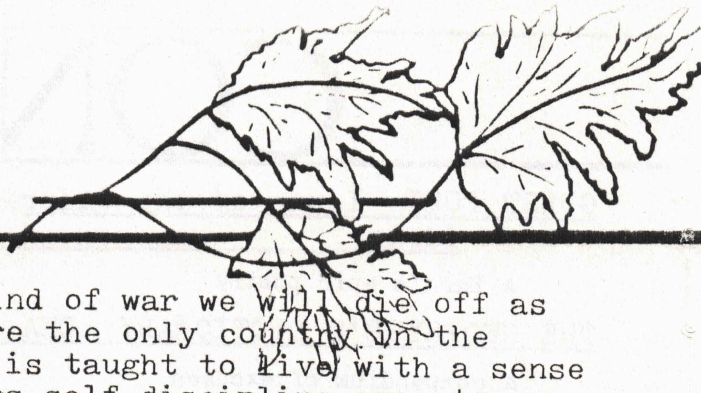

If another country beats us in any kind of war we will die off as a people in one generation because we are the only country in the world where the coming adult population is taught to live with a sense of permissiveness which absolutely abhors self-discipline even to save its own health. What feels good is right.

To put the finger to an exact date or person in pointing out this problem's origin would be difficult, but I can safely say the "spare the rod and spoil the child" attitudes of the forties cannot have been a help.

A part of the problem is the "Understanding of ourselves" given to us by psychologists and psychiatrists. It seems necessary to feel good about what you do in order for it to be right. I keep hearing phrases like, "I'm not into doing dishes," "I don't like that," "I want to," "He can, why can't I?" (I call this greener side of the fence syndrome), and other words that tell me we should all do what we feel like doing.

However, if we were to apply this to everyday life, no dishes would be done, no houses clean, no groceries in the kitchen; no men would work, nor would women, and we would be a welfare state; we would all find some substance which made us feel good and we would consume it avidly, getting all the good "feelings" out of it we could. Farmer's would probably cease to get up at the early hours required to produce food and the supermarket would not exist, for no one would be working. Everyone would be hungry because no one would have the <u>will</u> to work. Our houses would look like garbage dumps until there was no food left to eat.

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Think it over, friends. There simply is no other way. Refuse to allow greed to kill you, for it surely will.

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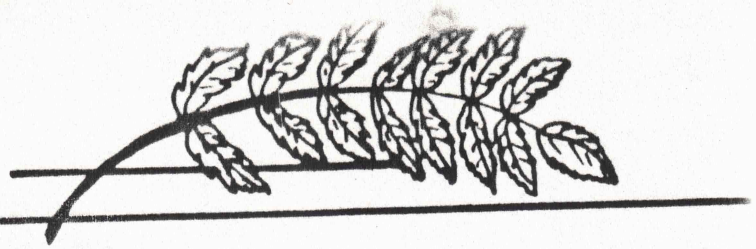

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Blessing to you and yours.

Just received your renewal notice in the mail. Not too often am I ever pleased to spend money with the exception of your magazine. I am only too pleased to send you the winthin closed check so as to insure another front row seat in the knowledge and experience shared here. I can only say, may the Gods keep sending their good energies to you to keep the intensiveness, quality and volume what it has been since the beginning.

I am looking forward to meeting with you one day to see the person attached to the magnificent mind behind the Aurora Boreadean.

Blessed Be!
L.T.
Cleveland, Ohio

Dear L.T.,

Thank you so much for your subscription renewal and your beautiful letter. Such people as you seem to be, are a part of what makes all the work worthwhile. It is conceivable that we will be in Cincinatti and holding a small conference there this year sometime. Perhaps we can, indeed, arrange a meeting.

DEA

REVIEW

The United Wiccan Press has sent us their spring edition. It is beautiful, with lovely art work printed on a parchment paper. This issue has six pages filled with articles, puzzles, recipes and quotations. The newsletter is well printed, and this issue is a great improvement over the autumn offering which I felt contained too much advertising in comparison to the articles. Congratulations to the United Wiccan Press for an up and coming newsletter.

Dear DEA,

The Aurora Boreadean is a source of continual amazement to me! Every time I get it I think, "This has to be the best. Surely they can't do any better in the next issue - again." Then I get the next issue and you have!

B.B.
Hans Holzer
New York, N.Y.

Dear Hans,

If a thing rests for only a moment on its reputation, its laurels or its behind it suffers. I am happy we amaze you. Actually I am quite amazed at you, for almost inevitably I can call if I need something and you will still be there. Now you are a producer of TV and movies, an author and so many other things. Yet you have always been there for me. That is priesthood!

B.B.

DEA

Dear Dea,

Let me compliment you on this year's catalog. I think it's much nicer (if you don't mind my saying so) than last year's. It seems more organized! Congratulations!

K.A.
New York

Dear Ken,

Thank you for your nice letter and inquiry on the book.

We really put a great deal of time and effort into the catalog this year. Actually, last year's was mostly a makeover of the preceding year and in all that time we have learned a lot! Actually, the magazine has helped us learn, too, and it has grown just as fast as the people who produce it. If things go all right this year we will continue to be producing both.

We are also hoping to add a computer here within the next year. It is a long haul to decide what you want, even after you have decided you do want to invest in a computer, for it all hinges on the types of things you want to do with the machine. We do so much research here as well as computerized everything and bookwork, that the computer we buy will necessarily have to be a machine with some very special qualities!

Some of the great things happening in our catalog are due to our catalog contriubutors; that is, those who make the beautiful things we sell. Some of our magazine staff are quite involved in the work.

All-in-all, we are rather proud of the catalog. Happy you enjoyed it too. Hope we can continue to serve you in the future and that you remain as good a friend as you have been in the past.

DEA

Dear Friends,

Enclosed is my check for a one year subscription to the Aurora Boreadean. I enjoy it very, very much. I also love the catalog I received. I am going away for a month and I don't want to miss my issue when I come back.

Many special blessings,
J.S.
Anaheim, Cal.

Dear J.,

Thank you for your nice notes through the spring, and for your loyalty to the Aurora Boreadean. We hope you will continue to enjoy the magazine.

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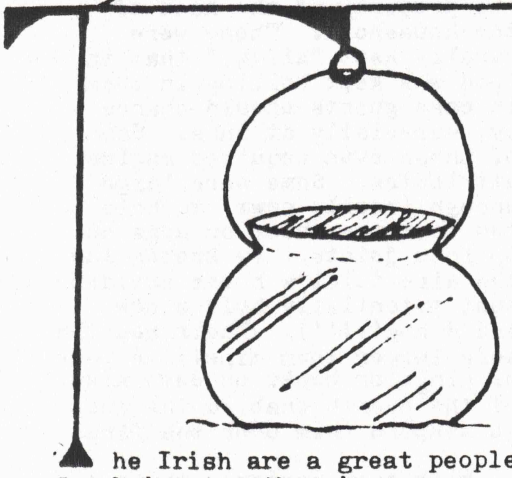
Dagda's Festival Cauldron

This Time: Irish Recipes &

Irish Feasting Customs

by Dea



The Irish are a great people for being together in groups. Their feasts and family gatherings are as important as the great gatherings of old.

Story telling over the table and bar are traditions for the Irish. Here we would like to present some of the traditions of eating and drinking of the Irish folk and some recipes which have survived down through the ages for you to try at home.

The principal meal of the people was called PRAIN and was taken both by monastics and lay people (of course, in earlier times the monastics were the Druids), in the late evening. One source has said dinner for a man clled Ciaran was (every night!): barley bread, two roots of vegetable and water.

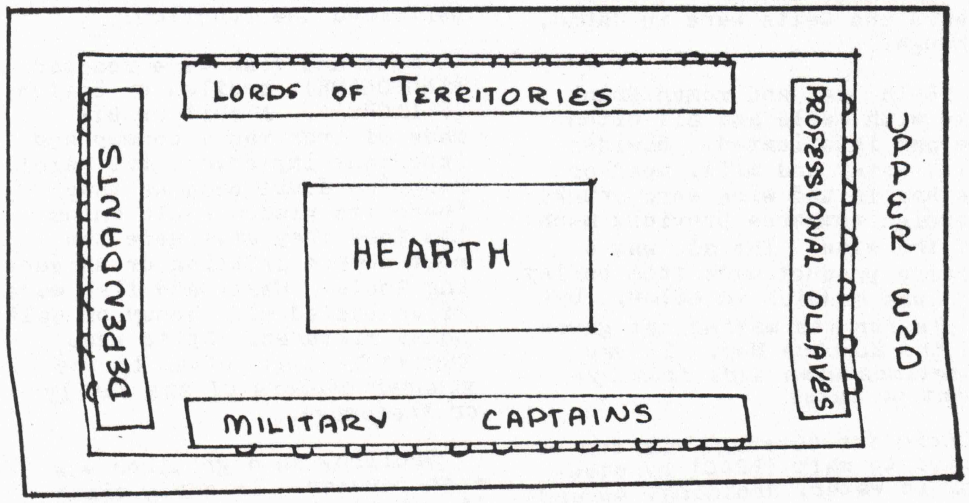
What we now call luncheon, a light meal between breakfast and dinner was called ETSRUTH or ETRUD.

Many passages in law, and in both ecclesiastical and general literature, declare an important custom to be that of having better food on Sundays and church festivals. This was also true of the fairs, personal recipes being shared by the women during women's sessions and special treats from home being shared with guests at one's encampment.

Rank at table was very important. Serious quarrels and even wars developed when departure was made from custom. (The great battle of Moyrath resulted from one of these seating mistakes: that of placing Prince Congal by Domnall, king of Ireland, at the banquet of Dun-nangedh. (AD 637) The house steward was in charge of these formalities at the fléd, or great banquet (feast).

Banquets at Tara (Keating) had seating lists in three main categories: Lords of territories, commanders of bands stationed at Tara and the ollaves or learned men. Territorial Lords were ranked higher than military commanders. Each chief of each of these classes had a squire. The ollave shanachie held the duty of having the rolls of names all written in "exact order of precedence" and on two separate rolls. This is the order in which they sat at table, as shown in the illustration. Just before the beginning of the feast all left the hall except three: a Shanachie (historian), FEARSTUIC (trumpeteer), and a BOLLSCARI (marshall) whose duty it was to keep order.

The first to enter at the fearstuic first blast were the shield-bearing squires of the Lords, who handed the shields to the marshal. The marshal then hung them on the wall behind the seats at table in the order directed by the Shanachie. On the second trumpet blast, shields of the military commanders were hung. At the third trumpeting the guests all strolled in and took their places, each beneath his own shield. Only one side of the tables, that near the wall, was occupied. At the Lughnasadh fair as at Tara and Ushnagh, the king of Oriell was accorded the honor of a seat next to the High King, but at a sword's length from his hand. Seating of the High King and subordinate kings was regulated by law. At Tara the women had a banquet hall of their own and did not often sit with the men. At other places, however, they almost always ate together, the women wearing a FETHAL, or mask, which partially covered their faces. (No offense intended for those of you who are members of the women's movement, but a mystery of womanhood prompted the first wearing



SEATING CHART FOR AN IRISH FEAST

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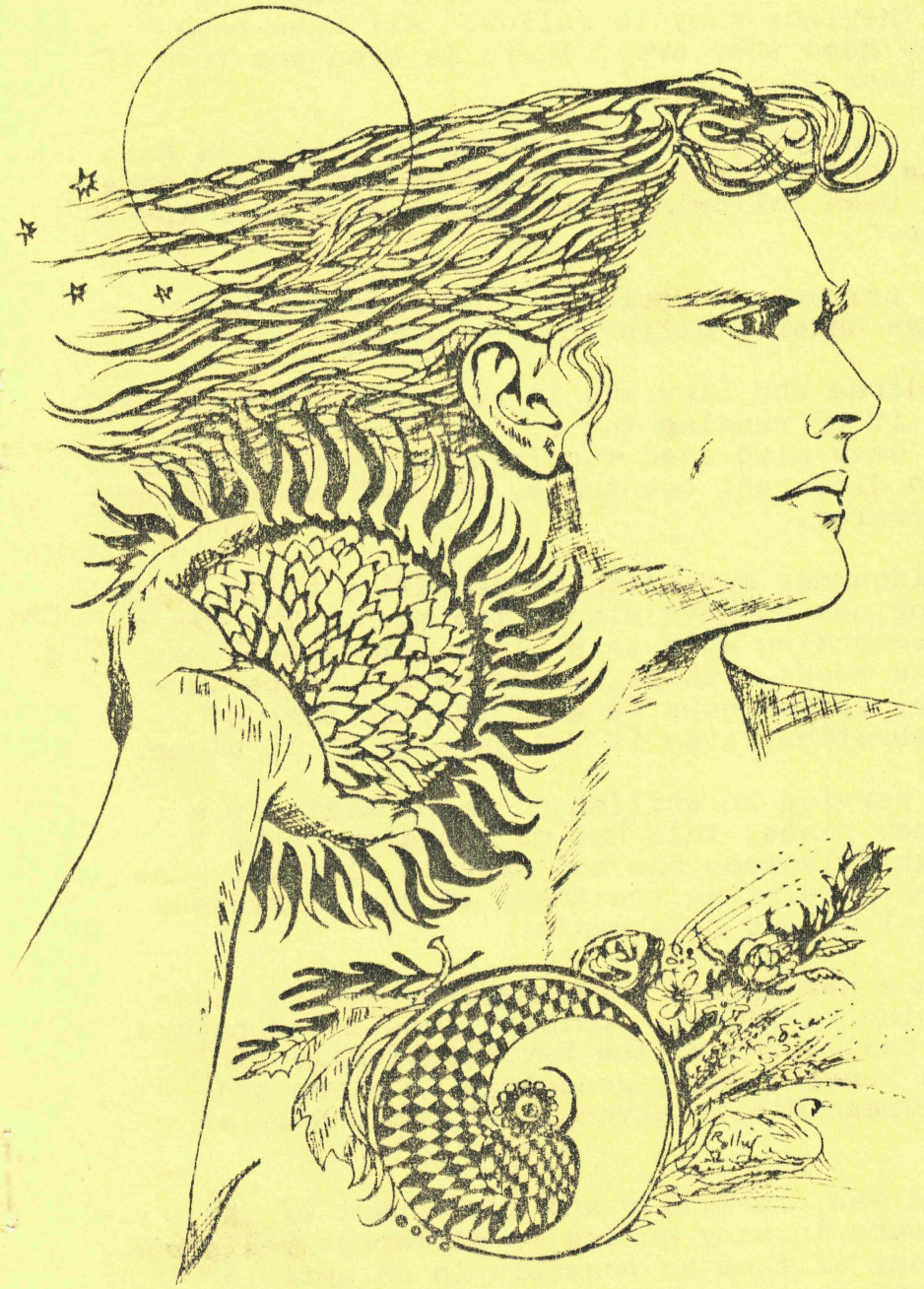

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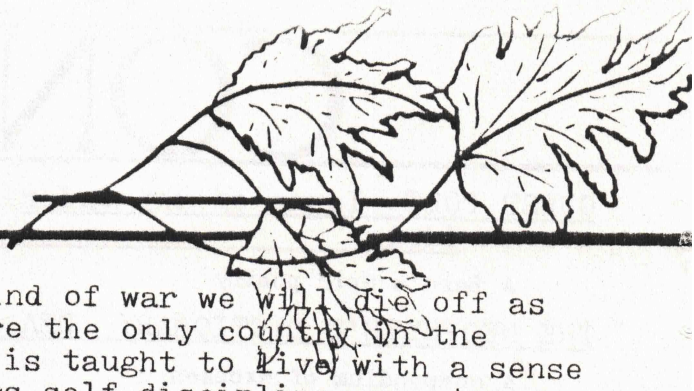

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DEA

Dear Dea,

Let me compliment you on this year's catalog. I think it's much nicer (if you don't mind my saying so) than last year's. It seems more organized! Congratulations!

K.A.
New York

Dear Ken,

Thank you for your nice letter and inquiry on the book.

We really put a great deal of time and effort into the catalog this year. Actually, last year's was mostly a makeover of the preceding year and in all that time we have learned a lot! Actually, the magazine has helped us learn, too, and it has grown just as fast as the people who produce it. If things go all right this year we will continue to be producing both.

We are also hoping to add a computer here within the next year. It is a long haul to decide what you want, even after you have decided you do want to invest in a computer, for it all hinges on the types of things you want to do with the machine. We do so much research here as well as computerized everything and bookwork, that the computer we buy will necessarily have to be a machine with some very special qualities!

Some of the great things happening in our catalog are due to our catalog contriubutors; that is, those who make the beautiful things we sell. Some of our magazine staff are quite involved in the work.

All-in-all, we are rather proud of the catalog. Happy you enjoyed it too. Hope we can continue to serve you in the future and that you remain as good a friend as you have been in the past.

DEA

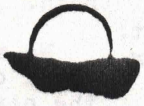
Dear Friends,

Enclosed is my check for a one year subscription to the Aurora Boreadean. I enjoy it very, very much. I also love the catalog I received. I am going away for a month and I don't want to miss my issue when I come back.

Many special blessings,
J.S.
Anaheim, Cal.

Dear J.,

Thank you for your nice notes through the spring, and for your loyalty to the Aurora Boreadean. We hope you will continue to enjoy the magazine.



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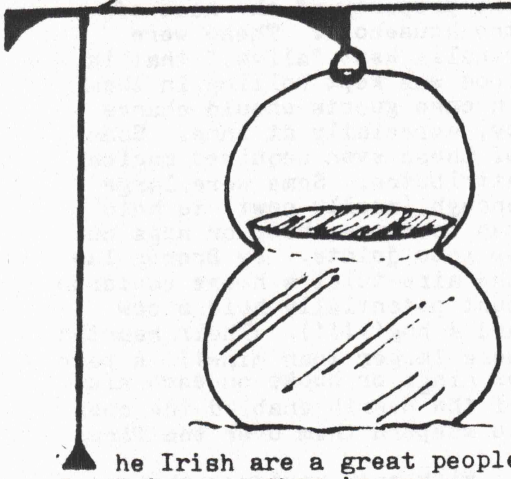
Dagda's Festival Cauldron

This Time: Irish Recipes & Irish Feasting Customs

by DEO



The Irish are a great people for being together in groups. Their feasts and family gatherings are as important as the great gatherings of old.

Story telling over the table and bar are traditions for the Irish. Here we would like to present some of the traditions of eating and drinking of the Irish folk and some recipes which have survived down through the ages for you to try at home.

The principal meal of the people was called PRAIN and was taken both by monastics and lay people (of course, in earlier times the monastics were the Druids), in the late evening. One source has said dinner for a man clled Ciaran was (every night!): barley bread, two roots of vegetable and water.

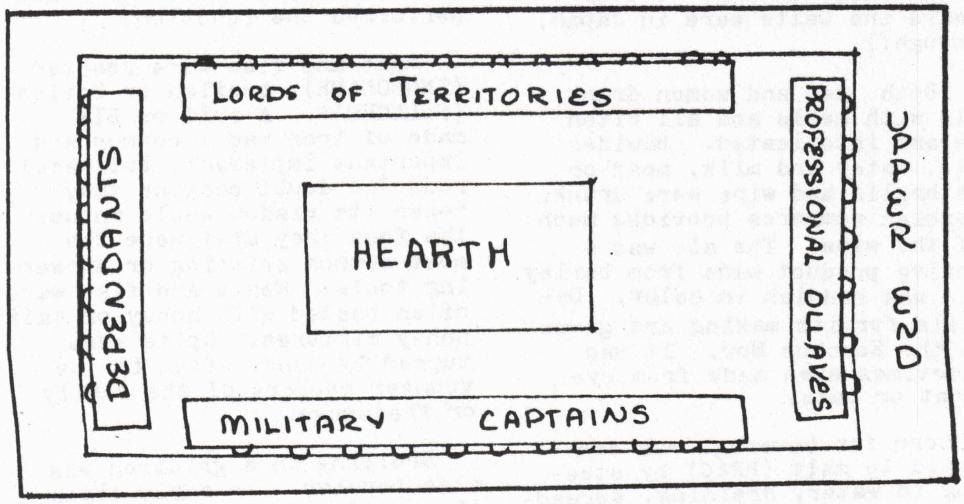
What we now call luncheon, a light meal between breakfast and dinner was called ETSRUTH or ETRUD.

Many passages in law, and in both ecclesiastical and general literature, declare an important custom to be that of having better food on Sundays and church festivals. This was also true of the fairs, personal recipes being shared by the women during women's sessions and special treats from home being shared with guests at one's encampment.

Rank at table was very important. Serious quarrels and even wars developed when departure was made from custom. (The great battle of Moyrath resulted from one of these seating mistakes: that of placing Prince Congal by Domnall, king of Ireland, at the banquet of Dun-nangedh. (AD 637) The house steward was in charge of these formalities at the fléd, or great banquet (feast).

Banquets at Tara (Keating) had seating lists in three main categories: Lords of territories, commanders of bands stationed at Tara and the ollaves or learned men. Territorial Lords were ranked higher than military commanders. Each chief of each of these classes had a squire. The ollave shanachie held the duty of having the rolls of names all written in "exact order of precedence" and on two separate rolls. This is the order in which they sat at table, as shown in the illustration. Just before the beginning of the feast all left the hall except three: a Shanachie (historian), FEARSTUIC (trumpeteer), and a BOLLSCARI (marshall) whose duty it was to keep order.

The first to enter at the fearstuic first blast were the shield-bearing squires of the Lords, who handed the shields to the marshal. The marshal then hung them on the wall behind the seats at table in the order directed by the Shanachie. On the second trumpet blast, shields of the military commanders were hung. At the third trumpeting the guests all strolled in and took their places, each beneath his own shield. Only one side of the tables, that near the wall, was occupied. At the Lughnasadh fair as at Tara and Ushnagh, the king of Oriell was accorded the honor of a seat next to the High King, but at a sword's length from his hand. Seating of the High King and subordinate kings was regulated by law. At Tara the women had a banquet hall of their own and did not often sit with the men. At other places, however, they almost always ate together, the women wearing a FETHAL, or mask, which partially covered their faces. (No offense intended for those of you who are members of the women's movement, but a mystery of womanhood prompted the first wearing



SEATING CHART FOR AN IRISH FEAST

of the mask.)

The host stood to welcome his guests formally. Particular joints of meat were reserved for certain dignitaries according to rank or bravery. (Detail in Petrie's Tara pp. 109, etc.) "Irish Ordeals" gives it as follows: "A thigh for a king and a poet: a chine for a literary sage: a leg for a young lord: heads for charioteers: a haunch for queens." The Gauls and the Greeks held similar customs (no doubt from being exposed to the Celts).

At the time of the Red Branch knights the choicest meat went to the bravest hero. This often led to contest and sometimes bloodshed and feuding.

Tables were small and low at general meals, the diners reclining on low couches. At large banquets the tables were like today's with seats behind them.

Fingers were used for eating (left hand) with a knife held in the right hand for cutting. Cupbearers kept cups full while carvers or DÁILEMAIN cut great slabs of meat for each person's platter. At home and generally, however, each diner cut his own from the joint. Ale was usually served as a beverage. Water for washing hands was supplied and the embroidery of napkins and table linens fill girls' fosterage stories. Apples were served many times and bread was ever present.

Shoes and sandals were removed while dining! (Never heard the Celts were in Japan, though!)

Both men and women drank ale with meals and all often became intoxicated. Besides ale, water and milk, mead or metheglin and wine were drunk. Foreign commerce provided much of the wine. The ale was a native product made from barley and was reddish in color. Details for its making are given in the Senchus Mor. It was sometimes even made from rye, wheat or oats.

Corn for beverage was converted to malt (BRAC) by steeping in water, draining, spreading on a level floor to dry: turned over and raked into ridges to expose all parts. It was next kiln dried until hard. This was malt. When used in drinks it was ground and put in sacks or made into cakes which were very hard. This kept for a long time and was sometimes used for payment of rent or tribute. (Book of Rights)

When the ale was to be made the ground malt was mixed with water making a mash which was then fermented, boiled and strained. There were both amateurs and professionals who made the ale and the difference from house to house was evident. Another ale (BROCOIT) was sweetened with honey and seasoned with spices. The quality or "proof" of ale to be consumed is given in the law tracts as regards laymen and clerics. It was apparently only "mildly intoxicating" - six pints to a layman and only three to a cleric. (The clerics were never to become drunk.)

Ale was usual at the breaking of a Lenten fast at Easter in later times.

Malt yeast was used in brewing and baking.

Mead (pro. MEE) was made from honey and was considered a delicacy and much in favor among the gentle folk or the upper classes.

Cider was made from crabapples and called NENADMIM. Another drink of the same name was made from wood-berries.

Great houses employed professional cooks who wore linen aprons from the waist down, and flat linen caps on their heads. In ordinary families the women performed the function.

Meat and fish were roasted (INNEONADH), broiled or boiled (FULACHTA). A spit or BIR made of iron was a common and important implement, but hazel rods (no doubt because they hoped its wisdom would infuse the food they ate) were the most common spitting or skewering tools. Meats and fish were often basted with honey or salt-honey mixtures. Spits were turned by hand, often by the younger members of the family or fosterage.

Broiling on a gridiron was also popular. In early times it was of stone: later of metal.

While camping out, as most did during the fairs, men used some different methods such as baking on hot stones in a pit. The hot stones were placed in the pit in one layer followed by a layer of meat wrapped in sedge or in straw or hay ropes to prevent burning. This layering was repeated until the meat was done or the pit filled. It was then covered.

Bronze cauldrons or CAIRE were much in demand for boiling meat and were looked upon as the property of the head of the household. These were usually kept "alive," that is food was kept boiling in them, in case guests should chance by, especially at inns. Some of these even acquired magical attributes. Some were large enough (really now!) to hold two to three sheep or hogs cut up into joints. By Brehon law the aire-tuisi's house cauldron must potentially hold a cow and a hog(!!!!). (Their hearths were larger than mine!) A pair of rings or hooks on each side of the hearth enabled the cook to suspend them over the fire.

With each cauldron there was an áel, or fleshfork, for "lifting out pieces of meat," and Brehon law dictates that the attendant was held liable for injuries suffered by bystanders as he used this fork unless he gave warning that he was about to do so.

Flesh of domestic and wild animals was the staple food of old Ireland as it still is today. Pork was a favorite. Today it is usually eaten as bacon. It was, as now, salted and hung up on the wall over the fire.

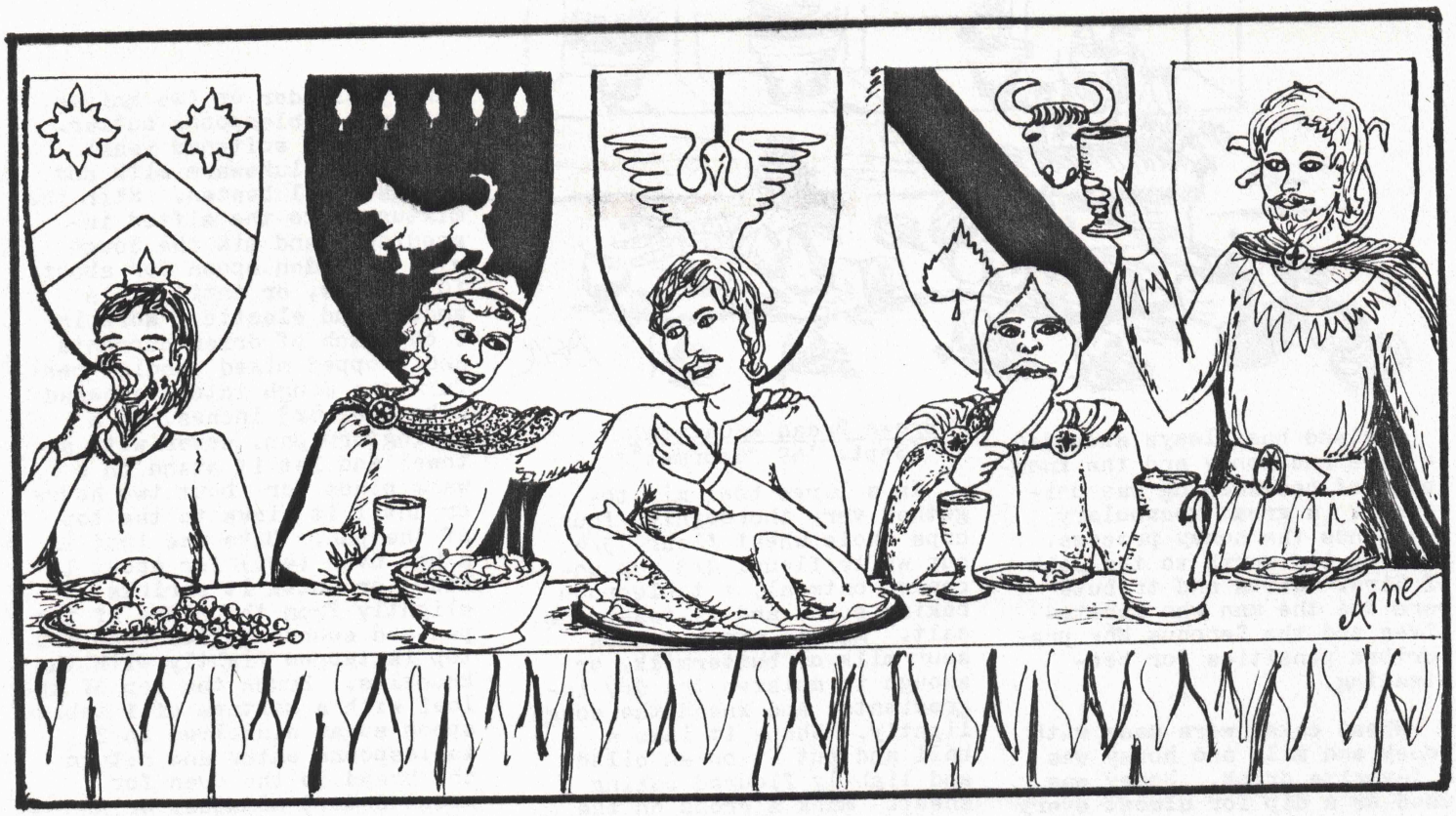
Beef was killed with a spear. Flesh of fattened calves, roasted or boiled, was a dainty.

Mutton was actually more popular than beef.

Venison and the hunt for it was in great favor, especially among the kings.

Even badgers were eaten. The TOGMALL, eroneously referred to as a squirrel and as yet unidentified correctly to this day, was sometimes made a pet of, the master carrying it on his or her shoulder. Seals were valued for their skins but were also sometimes used for food. Corned meat was in use everywhere.

Hash made of meat and vegetables was called CRAIBECHAN



or sprouty (sprouts of vegetables used). Quichen- or rowen-berries were often added for flavor. Clear broth was called BEOCHAIL and was flavored in later times.

Sausages or "puddings" made by filling pig, cow, or sheep intestines with minced-meat and blood are, as they were in elder times, a staple of holiday meals.

Drisheens (narrow intestine of sheep filled with a blood and grain mixture) is still popular. The gullet of an ox filled with minced-meat and cooked like sausage is mentioned in "Mac Conglinne's Vision" as a delicacy. Only the contents, not the gullet, were eaten.) Tripe or CAELAN is sometimes seen as another choice dish.

Lard was called GEIR, BLONOG or USCA and was used much as it is today, though more as a condiment, as is butter.

Birds or fowl as well as birds' nests are mentioned in various places, the birds nests also used against evil spirits.

Eggs were used extensively. Hard boiled and eaten cold, they were good travel fare. Goose eggs were the favorites.

Fish was eaten as it is today with salmon as the preferred type.

Butter, salt, bacon, lard, salty meat extras, honey, kale, onions and other vegetables are listed as accompaniments to main dishes.

Salt was precious and was kept in small sacks.

The milk from cows was that chiefly used in Ireland, but sheep's and goat's milk were also popular. Skimmed and thick or slightly sour milk were the usual beverage, cream often being needed for butter. Salten butter was considered inferior. Butter was sometimes shaped for show.

A custard made of flour, milk, eggs and honey was called BRECHTAN, and was a real treat. Garlic butter was a delicacy and was later reserved for use during lent.

Curds was an important part of the Irish diet and mixed with butter, milk and garlic was called samit or CRIMMES. Cheeses were made from the curds by pressing it in a mold. Medium process curds were the favorite: not curds because the whey was gone, but not yet cheese because it was not fully pressed. This was often used as tribute. TANAG was the name given to finished, molded cheese.

Whey was used as a poor drink. Cows' "new milk" taken right after delivery of a calf was not drinkable but made into curds and whey by heating was good food. The curd was sometimes made into pancakes.

Corn, as a food, was ground into meal and stored in chests. Porridge was the great staple of the masses. It is now called "stirabout." Made of meal (generally oatmeal), it was served with honey, butter or milk as a condiment. It was called LITTIU. It was also made from barleymeal or wheatmeal, the latter being considered the best. It was usually made on new milk and considered a delicacy when made so.

Meals and flours were baked into cakes or loaves. Called BAIRGEN (pro. BORREEN), and thus borreen-brack or "speckled cake" with currants or raisins they were served on November Eve. These special breads are now called barmbrack. Flour was mixed with water or milk to make dough. Honey was kneaded in as a delicacy as was salmon roe. By law, cakes made by men were larger than cakes made by women. Sour dough was made with yeast.

Kneading troughs were used and the cakes or breads were baked on a griddle, originally a flagstone heated to the proper degree.

Ireland has always abounded in bees and honey and the knowledge of bee-keeping was universal. A great vocabulary surrounds the honey process, proving its worth to the folk of Eire. Gifts and tribute were due the man who located hives and the Senchus Mór prescribes penalties for bee-stealing.

Wheat cakes were made with honey and milk and honey was a favorite drink. Honey was used as a dip for almost every food and as a basting material for meat and salmon.

The herb garden or kitchen garden is where vegetables were grown. Cabbage was important as were leeks and onions. Garlic was a well-used herb though it was usually gathered wild (CREAMH). Parsnips and carrots were cultivated. Watercress was the salad vegetable.

Pottage made from nettle tops was a common food for the poor. The Irish, surrounded as their country is by water, made use of sea harvest and dulse, a sea vegetable, was eaten hot with butter.

Fruit trees, though not domesticated, were treated with ultimate care. Apples were hoarded and eaten raw. Hazel nuts were much used and sloes or blackthorn fruit were relished.

Strawberries are mentioned as dainties, especially, in legends, those from BRIGH-LEITHE (Slieve Golry in Longford). They seem to be specially favored by the Faerie Folk.

Well, there you have the best information on food and eating habits in Irish elder lore. Now we get to the recipes which have proved themselves down through the centuries! Welcome to Ireland's table and Beannachda!

Brown Bread w/Oatmeal
(Sept. '69 "Gourmet")

In a large bowl mix together very thoroughly, four cups whole wheat flour, 3/4 cup white flour, 2/3 cup uncooked oatmeal, 1 tablespoon baking soda, and 1½ teaspoons salt. Mix in about 3 cups sour milk or buttermilk, or enough to moisten the dry ingredients, and knead the dough lightly. Shape it into a ball and put it on an oiled and lightly floured baking sheet. Mark a cross on the top with a knife and bake the loaf in a moderately not oven (375) for 35 to 40 minutes, or until it sounds hollow when the top is tapped with the knuckles.

Boxty in the Pan

An old recipe of me own.

Grate three cups of potatoes. If you have leftover mashed or boiled ones you can use them for part of this three cups. Add 2-3/4 cups wheat or white flour, salt and pepper to taste, and about ¼ lb. butter, melted. Knead this until it sticks together and is firm. This cake when flattened may be baked whole, but the best way is to divide it into about four small cakes. On an ungreased, lightly floured griddle which has been heated to hot, cook them over low heat until browned. (App. 20 mins.) Turn them and cook for another 20 minutes. I also add cheese leftovers to the recipe. Grated cheese is another thought. Serve when lightly browned with lots of butter.

Barm Brack

(Sept. '69 "Gourmet")

Sprinkle one envelope dry yeast over ¼ cup warm milk to soften. In a bowl sift together 4 cups flour, three tablespoons sugar, ½ teaspoon each of salt and nutmeg, and ¼ teaspoon cinnamon. With a pastry blender or two knives, cut in 2 Tablespoons butter. Combine the softened yeast with 1 cup lukewarm milk and 2 eggs, well beaten. Stir the mixture into the sifted ingredients and mix the dough with a wooden spoon for about 10 minutes, or until it is smooth and elastic. Work in 1 cup each of dried currants and chopped mixed candied peel. Turn the dough into a greased cake pan, 8x3 inches, or a springform pan, cover with a towel and let it stand in a warm place for about two hours or until it rises to the top of the pan. Bake the loaf in a hot oven (400) for about 1 hour, or until it shrinks slightly from the sides of the pan and sounds hollow when the top is tapped lightly with the knuckles. Brush the top of the loaf with a mixture of 1 tablespoon sugar dissolved in 2 tablespoons water and return the bread to the oven for about 2 to 3 minutes, or until shiny. While the loaf is still slightly warm, cut it into thick slices and serve them with plenty of butter.

Champ

My own version

Make your own mashed potatoes as you prefer them. Chop a number of scallions, depending on how much you like scallions, both the white and the green, and sauté them lightly in a small pan. When they are just soft, add a little cream, just to cover. Let the cream just warm. Beat this into the mashed potatoes and serve very hot, in individual servings. This is done by mounding the potatoes in heaps on the plate, then indenting the top with a spoon and pouring in melted butter.

FARLS

Also called griddle breads

In a medium bowl, mix 4 cups of flour, 1 teaspoon baking soda, 1 teaspoon salt, 1 teaspoon sugar and ½ teaspoon baking powder. Honey may be used instead of sugar, but then you must add it to the 1 cup buttermilk you add next after making a well in the center of the bread where it is poured. Mix well from the inside out. Knead on a floured board for a few minutes. Roll to about 3/4" thick. Cut circles with a custard cup or large glass.

Meanwhile, heat griddle until quite hot. I use medium heat on my electric stove all the time while baking this. Bake about 10 minutes on both sides.

Ulster Potatoes

From Grandmother Sheley

Thinly slice any amount of potatoes - enough for the people who will be eating. In a large skillet warmed over the lowest heat and smallest of burners, place about ¼ lb. butter. Layer the potatoes with slices of onions or leeks. When you have used all the potatoes, pour one pint of cream over them and cover. Let set for a long half hour. Remove the cover. With a spatula, gently lift one side of the potatoes. If they are not browned well, then simply replace the cover and allow to simmer until they are brown. Turn the entire batch with two spatulas, leaving it in one piece. Do the other side the same way. (My grandmother's took all afternoon to do.) Serve crusty and brown with extra cream.

Carrots Connaught

My own recipe from an old suggestion

Slice carrots lengthwise and simmer until just tender. Remove from heat. Drain.

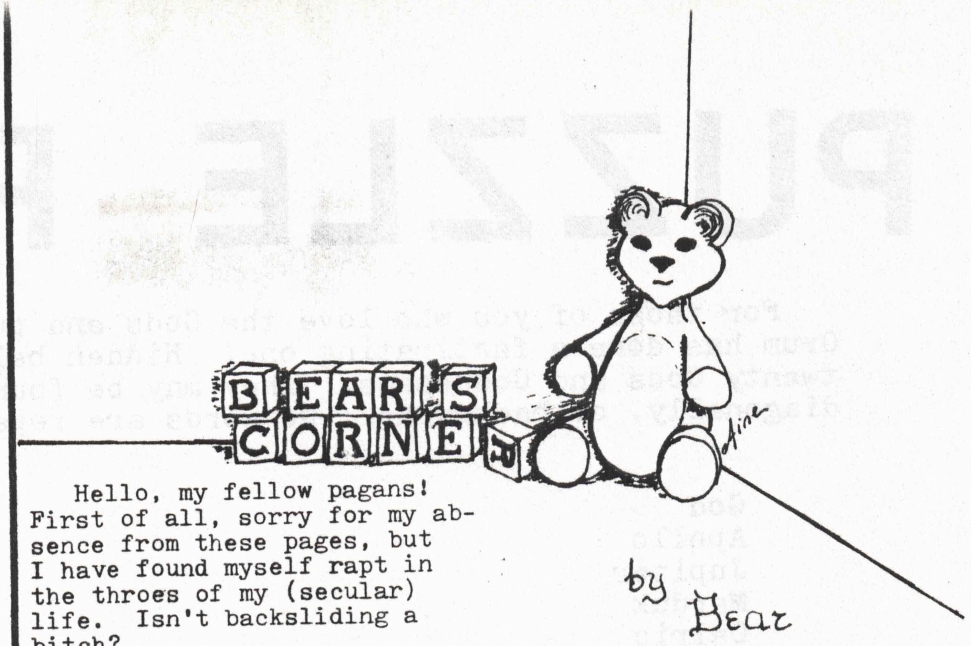
In the meantime, heat ½ cup honey with 2 tablespoons of butter. When warm, add 3 tablespoons Irish Whiskey to the honey mixture. Pour over carrots and serve.

Beef Bridget

From an ancient recipe

In a flat oval pan which has a cover, mix 3/4 cup honey, 1 teaspoon cinamon, two cups water, two chopped onions. Bring to a boil over medium heat. Place into the pan, one piece of beef of almost any genre. Because today's roast may be thinner and higher than the steaks of old, you may wish to use more of a stewpot dish. Warm this over medium heat. Turn it over and puncture it in a number of places with a fork. Again, allow it to heat over a medium heat. Turn and puncture once more. Now, if it is a steak-shaped piece of beef, roll and tie it with twine. Cover

Cont'd p.66



Hello, my fellow pagans! First of all, sorry for my absence from these pages, but I have found myself rapt in the throes of my (secular) life. Isn't backsliding a bitch?

I have a friend who, of late, has been nagging me to do something in the line of an article on being a solo practitioner. I guess it is about time to get DEA off my back.

I should begin with a few thoughts. For about three years now I have been what would be considered, in the barest sense of the words, a solo practitioner. I find that I am not doing the kind of worshipping that I feel a solo should be doing. My beliefs in the Lady have not fallen short as much as my basic inability to "get my act together." My study habits while adequate when pushed, do not get enough impetus when left to me to generate. From what I have seen in my wanderings, this is not always the case, but it can often be a deciding factor in actual practicing of our religion.

There are advantages to being a solo. Unfortunately, more often than not, most people need the enthusiasm a group can provide.

If you are one of those who finds yourself uncomfortable with the restrictions of following a set of by-laws, then you would probably be more comfortable on your own; but often that can lead to a state of semi-constant stagnation. At least, that's the way it has been in my case. I find myself full of good intentions, but there's no one there to turn on the "switch," - even myself!

At least in groups, generally, one can benefit from everybody else's enthusiasm and interaction, and by so doing can help others in the group.

Of course there is more to being a priest and/or practitioner than just the studying necessarily required. Another part of being a priest is being a counsellor to any of your fellows who need help. This is something which is a 24-hour privilege (or should be), for you. You'll notice that I called it a privilege-not a duty. If it is done out of a sense of duty it is done for the wrong reason and may not be as effective as if it were done because you really cared. This is, perhaps, the biggest responsibility of a priest.

There remain also the ceremonies which should be written and learned. This would run hand in hand with the studying and can be very time-consuming, but it, too is a part of being a Pagan practitioner, whether you are a part of a group or solo. Unfortunately, all too often, if you are a solo, you tend to sometimes let things slide. But if you can carry forth and do the kind of work one would do with a group, being a solo can be a very good thing.

Enough said. I think I have done what was asked. Until next issue, then, I will say goodbye and hope that all you experience and undertake makes life happy and profitable for you.

BEAR

PUZZLE PAGE

For those of you who love the Gods and puzzles too, Kirsten Orum has done a fastinating one! Hidden below are the names of twenty Gods and Goddesses. They may be found up, down, across, diagonally, or backwards. No words are repeated. Good luck!

God
Apollo
Jupiter
Marduk
Osiris
Shu
Tarhund
Taru
Thor
Zeus
Kumarbi

Goddess
Al Lat
Aphrodite
Diana
Hera
Isis
Mawu
Nina
Rhea
Shala
Sybella

(The words God and Goddess are also included.)

N X E P M T N C R S A L A H S
S V E I F R X T S M S O G A A
J T G R O L L O P A U P D R T
K N A H P T M B T R L X D E I
U N T R H E A I M D T L L H L
M U H G A T U S E U S W A S K
A S O M P Q I I A K L T R T M
R X S V O S B E L J L H F A T
B J U P I T E R L N O O Z Y A
I G O D D E S S E A D R I E W
Z X S O A M N O B Q A N A I D
Y M Y S N S M C Y U I E S T N
R E T S I Z E U S I E T R O U
X I Y R N R V U S H N S W F H
B E I U B I X S K V U X A L R
A S A P H R O D I T E W E O A
O P N S M Y A U W A M K Y X T

Answers may be found on page 67.

Children's Sidh

Ed. ~ Kirsten Orum

Ares

For those of you who have not met the gods, I would like to introduce you to Ares.

Ares is believed to be the god of war in Greek mythology. Ares resembled the Roman god Mars, and they are believed to be the same.

Mars was next in line of importance to his father, Jupiter, as Ares was to his father, the king of the Greek gods, Zeus.

Mars was originally the god of farmland and fertility. He became the god of war after the Romans came into contact with Greek culture. The Romans gave him many characteristics of the Greek Ares.

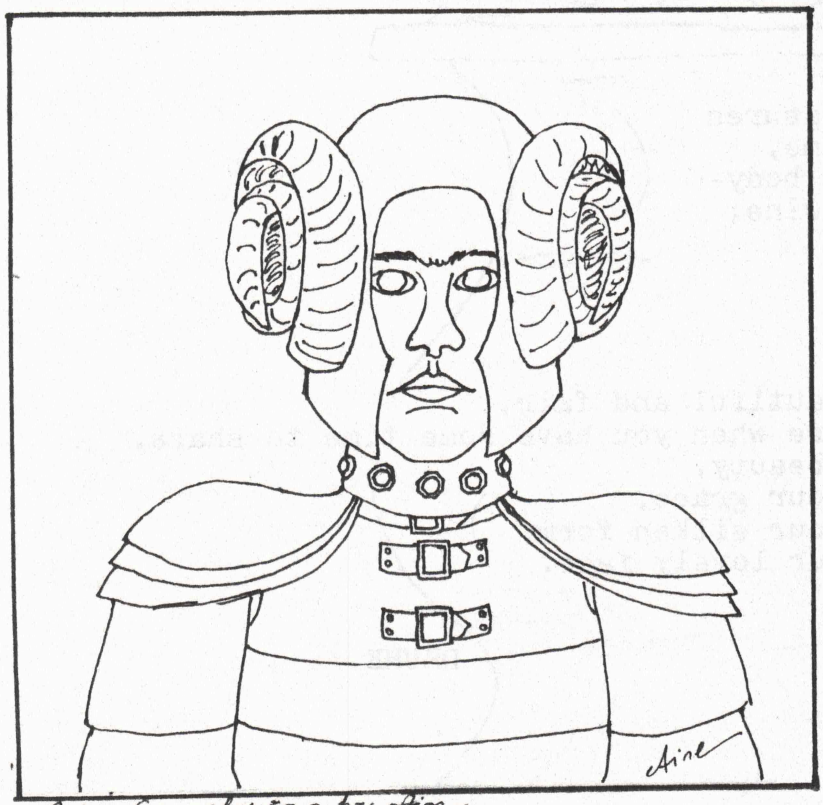
Ares was described in myths as being strong and a fierce fighter who delighted in bloody conflict. The Greeks thought of Ares as a quarrelsome god who sent war and pestilence, and who delighted in the destruction of cities. Ares also represented the most brutal and violent aspects of war. The Greeks, who placed little value on these qualities, did not respect Ares highly. In fact, he was <u>not</u> the most popular god among the people.

Ares was very vain. His ego was a little hurt when he was defeated and wounded by a mortal, Diomedes. Diomedes had help from the goddess Athena, herself a war figure.

The war god had many lovers. his most famous was the Greek goddess of love, Venus. In some myths, it is said that one of their children was Eros, the <u>god</u> of love. He was the father of Romulus and Remus, the founders of Rome.

The fourth planet from the sun was named for Mars, supposedly because of its red (angry) color. The month of March was named for him because he was originally the god of farmland and fertility. At this time of the year it was the beginning of the Roman growing season.

I chose to tell you about Ares because I am an Aries, the zodiac sign ruled by Mars, the planet. I hope you have enjoyed his story.



Aries for coloring by Aine

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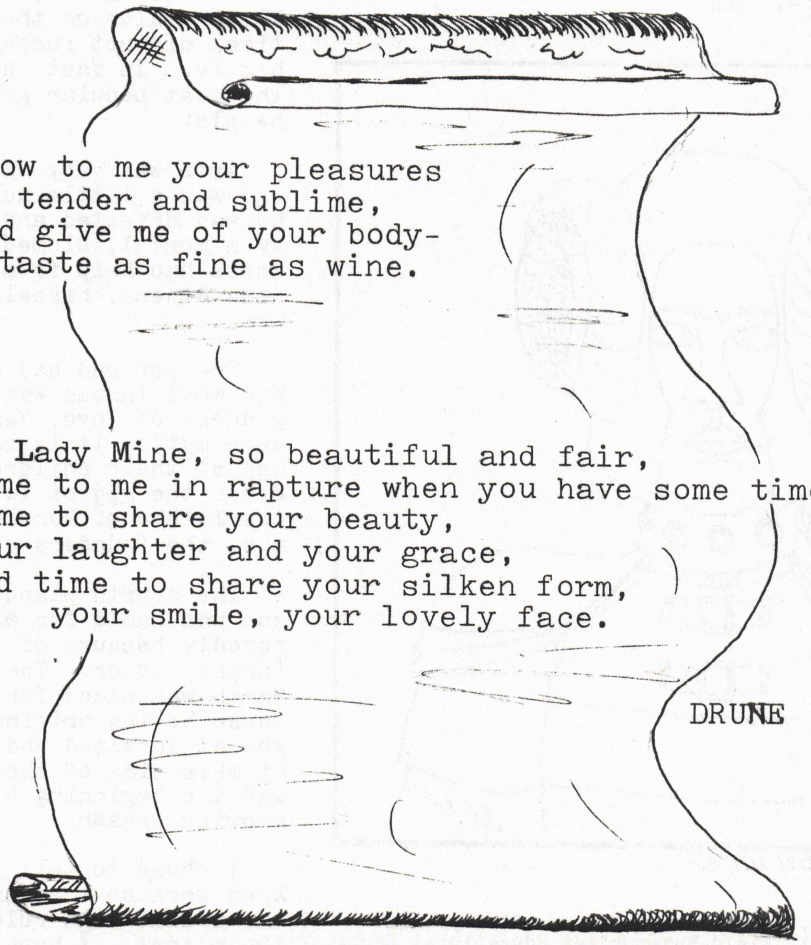
Poetry and Versifyin'

Earth Nymph

Oh lovely Lady Mine, so supple and divine,
Come to me in beauty and spend with me some time.
Tell me softly of your mystries,
and while you hold me near,
Make me feel your softness,
And help to calm my fears.



Show to me your pleasures
So tender and sublime,
And give me of your body-
A taste as fine as wine.

Oh Lady Mine, so beautiful and fair,
Come to me in rapture when you have some time to share.
Time to share your beauty,
Your laughter and your grace,
And time to share your silken form,
your smile, your lovely face.

DRUNE

Guest Poet

Iduna — Of the Cader Idris

Iduna of the Cader Idris was born in the United States but lived, with her family, in England in the years just previous to World War II. She was 6 at the time they moved and lived first in London and later, part of the time in Sussex, near Chanctonbury Ring. Iduna returned to the United States (just as World War II was beginning) at the age of 16. She later married and has three daughters. She now lives in a quaint cottage in Sackets Harbor, New York, where she writes, both poetry and prose. Most of the prose consists of letters to her students, for she is a mentor of the Servants of the Light Association of England. Professionally, she is a library clerk in Watertown. We are most appreciative of her permission to print the following poems, written in response to a request from me at the first dates noted on the manuscripts. Our thank you to the Chair of Idris for this set of epic poems.

DEA

The Coming of Adam

Sing, O Muse, of Adam's Curse
Which was upon him laid
For that he broke his Kingdom's law
And lay with Terran maid...

Glorious was Adam's natal Star
Mighty was his Race
Appointed by the Lords of Light
Watchers of Deep Space.

Their Starguard coursed the glittering fields
Watching from afar
For faintest sign that Life had sprung
Upon some cooling Star.

And where Life bloomed they hovered near
To fan the infant flame
Guarding each new Intelligence
That called upon the Name.

And where the Lords of Light decreed
They would descend, to share
With some young Race whatever lore
Those dawning minds could bear.

The joy of fleshly love alone
The Guardians might not share
With any Race except their own -
Be they however fair.

For each Star has its Genius
Enshrined in blood and bone
Of that Star's children, and can thrive
Only within its own.

Three times the Starship "Eden" hung
A star in Terran skies
While Adam and his brethren watched
The Human Race arise.

Came the dawning of that age
When human minds took flame
And, wakened unto Mystery,
They called upon the Name.

Then Eden descended upon the Earth
As the Lords of Light decreed
And the Starlords came and went, to teach
All those who gave them heed.

Now Adam saw that Eve was fair
A star among her kind;
Lonely he was, and long from home -
Rebellious grew his mind.

Of all the races he had known
Earthkind was most his twin;
If Eve came willing to his love
Why should they call it sin?

And so beneath the Wisdom Tree
He wooed her childlike heart,
Nor could one innocent as she
Withstand his subtle art.

For gentle as the dove was he
Clever as any snake -
And she did offer him the fruit
And he did reach and take.

* * *

Long they lay in sweet embrace
Hid in a leafy nest
Until the Evening Star rose high
And birds had gone to rest.

Then Adam rose to take his leave
Full satisfied of lust
When he heard a call that froze his heart
And bent him in the dust.

Eden's commanding Lord stepped forth
Out of the moonlit trees
And looked upon the naked girl
And Adam on his knees.

"Adam - why hid you thus from me
"When oft I called your name?
"Why kneel you now with ashen face
"As if in deadly shame?"

No word could Adam speak at first,
Then pointed to the maid:
"She did compel me, Lord," he said,
"And I have been betrayed."

"Innocence has been betrayed indeed,"
Sternly his Lord replied,
"And bitter shall be the punishment
"For your folly and your pride.

"For you have sinned against the Law
"Of racial unity -
"And the seed that springs from Adam's loins
"Divided shall ever be.

"Those who long for their Starry home
"And those who belong to Earth
"Shall drag each other down to death
"Though brothers they be from birth.

"And for your double betrayal here
"You will pay with your own long pain
"For when the Eden lifts at dawn
"On Earth you must remain.

"Now come with me; the Lords of Light
"Have ordered our return:
"Ere we depart with the rising Sun
"There is much for you to learn."

Then Adam rose upon his feet
And helped his Lady stand;
Sorrowing they followed their sorrowing Lord
Clasping each other's hand.

Adam wept for the loss of his Home
And his Brethren of the Stars
And she for the fate of nations unborn
Torn by their bloody wars.

With Adam and Eve the Starlords met
And taught them all they must know
Of the Arts of the Starry Host above
And the Wisdom of Earth below.

To Adam the knowledge of Man they taught
That their Father he might be;
But Lady Eve they crowned the first
High Priestess of Mystery.

And lest the punishment be too cruel
The Lords of Light decreed
That a blessing to heal the Curse they laid
Should spring from Adam's seed.

"One shall be born who shall never die
"But to waken to life again
"From out of the depths of Mystery
"In answer to human pain.

"We name him the Once and Future King,
"The savior of his race
"Who shall ever come to rule his own
"And ever meet Death's embrace.

"When those in whose veins the Starlight flows
"Cry to the Lords of Light
"From the brink of destruction, he shall awake
"And return to set things right.

"And when his task once more is done
"He shall go with the Wise Women three
"To the hidden place prepared for him
"By the Lords of all Sorcery.

"Mystery shall conceal his birth
"And Mystery shroud his death;
"None shall know where he is laid
"Nor where he'll next draw breath.

"In him shall Adam's Curse be laid
"Through his own agony;
"In him at last shall you be healed
"Of your long disunity.

"But of that far day ye cannot know
"For 't'is hid in Mystery -
"Yet ye may hasten its glorious dawn
"By your Arts, and your fealty."

At sunrise the Starlords bade farewell
To Adam and Eve, left forlorn,
Parents-to-be of a star-crossed race
And a King yet to be born...

* * *

cont'd

Still the Starships course the skies
Shining from afar,
Watching over their Brethren chained
Upon this tragic Star:

Whenever destruction hovers near
And the world is dark with pain
The Starlords waken our sleeping King
And bring him to birth again.

Over and over the tale is told
In legend and history
How rescue came from Hero or Sage
Whose birth was a mystery.

For his Mother will be a virtuous maid
And his Father none can name -
For only the Starlords know where he goes
Or can tell from whence he came.

Yet sworn to the Queen of Mysteries
In the ancient Ring of Power
Those who have learned the Starborn Art
May prepare for that hidden hour...

So let you be Merry, and let you be Wise
And let your hearts be true -
For surely that golden Dawn shall break
When the King has need of you!

Idona

2/18/76: rev. 4/14/82

The Return of Llewellen

Long lay Llewellyn in the Caves of steel
In the sleep of an ancient spell
Till he woke in a land of mystery
Whose name it were death to tell...

A year and a day he walked in that world
Grown old ere Terra began
And the tale of the wonders revealed to him
Is hid from the ears of man.

He dwelt among men who walked like gods
And women all clothed in Light
Full loving and kind they guested him
Naught lacking to his delight.

From Fangtooth Mount to the Sea of Ice
He roamed where fancy led
And hunted the Sjar across the plains
When the Triple Moons burned red.

Full oft he waited upon the King
And Queen of that ancient Star
And much he learned of his distant world
In their lore named Alanar.

Companions he had, and none more dear
Than Ulana, princess most fair ..
Gold and black were the betrothal belts
She wove from their mingled hair.

Gold and black were the colors that burned
In the heart of the wedding fire,
Gold was the day and black was the night
That hallowed their desire.

To Llewellyn at dawn came the Priest, who wept
For grief of the signs he had read:
"The gold of the joy you have shared this night
"Shall be blackened with sorrow and dread.

"For you must return to your far distant world
"Leaving your Lady behind;
"And the truths that you bear shall earn you man's hate
"And dark is the fate you shall find.

"For 't'was not at the hands of the gods," said he,
"That Prometheus suffered ire
"But at the behest of puny men
"Who feared the gift of fire.

"Thus every Way-shower sent from the gods
"Men have crucified or burned -
"Llewellyn must be prepared to die
"For the truth that he has learned."

Then Llewellyn embraced him, chiding his tears;
"Fair brother," he said, "do not weep;
"Long have we known that I must return
"To that place where I fell on sleep.

"Well do I know that my fairest bride
"May no wise accompany me -
"For that very love that has bound us so close
"Is the knife that must cut us free.

"I know of your Law forbidding your kind
"Such journeying once you are wed
"For the sake of the race - since no child can be born
"Of a woman whose spirit has fled.

"And truly you speak when you say that Llewellyn
"Must die for the truth that he knows:
"For 't'is bitterest death to leave my true love
"And go where Llewellyn goes.

"But tell me, Anointed - why come you so soon
"Stabbing me thus to the heart;
"May we not share one short Lover's Moon
"Before you would tear us apart?"

"The River of Time has rolled o'er that Cave
"Where your body yet sleeps, mighty Llew;
"Your world is near death and cries for a King
"Who shall rally those hearts that are true.

"Word from the Starguard came in the night
"That the Day of Awakening draws near
"And woe to the race and the land of your birth
"If that Dawn finds Llewellyn still here."

Then answered Ulana with tearless eye
Though the heart within her bled;
"The Child that is born of this bittersweet night
"Shall pursue where his Sire has led.

"Though I may no longer traverse the Abyss
"My lord shall know me nigh
"When he holds his son in his own strong arm
"And greets him eye to eye.

"Do you go, sweet lord, and follow your weird
"And I'll be loyal to mine:
"Mayhap when we come to the end of all roads
"Our fortunes together shall twine."

No further ado, the royal pair
Set forth toward the fatefull hill
And sad was the train that followed behind
And many the tears that did spill.

But Llew and Ulana paced hand in hand
Clad in the scarlet and gold
Of the pride of their love and the puissant joy
That burns in hearts that are bold.

And when they had come to the secret Gate
They stood in silent embrace
And the Priest laid his hands on the black and the gold
And called on the Names of Grace.

"Great Lord of the Bridge that spans the Abyss,
"Great King of the farthest Sun,
"May thy Angels protect these two children of thine
"Through them may thy will be done.

"Bravely they love, and bravely they part;
"Bravely may meet once more
"And tread together the Path of Light
"Beyond the final Shore."

So lip to lip and heart to heart
They bade each other farewell;
And Llewellyn entered the sacred Cave
And the Priest called down the spell...

* * *

So it is written the King shall return
When his country's state is grim
And awaken from his enchanted sleep
When its need cries strongly to him.

And upon all Terrans this geas is laid
Who hold Ulana dear:
To reveal to any with eyes to see
The signs that the Time draws near.

That with one voice when the time is ripe
They may call on Llewellyn's name
That he take the Lion's Crown once more
And deliver his land from shame.

So let you be Merry, and let you be Wise
And let your hearts be true -
For surely that golden Dawn shall break
When the King has need of you!

Ulana

9/27/74 - rev. 4/15/82

Gwyddion

RITES of PASSAGE

Manhood

This issue we carry an article in the Gods and Minds area which is concerned with symbolism in a different way. Originally, the point was to take those involved through the ceremonies as many times as it took for them to learn the symbolism and to ask certain questions about them. The teacher would then answer the question with another question until the student had found the mysteries by himself or herself. In the meantime, it was the responsibility of the teacher to see to the discipline and the growth of the student, making sure the outer life developed so that the world of the inner mysteries would be more easily reached.

This was no easy task, and the student often failed, developing incredible amounts of disciplined patience in the teacher. This, in turn, paved the way to his or her fulfillment in the mysteries.

Gwyddion is one of those who has learned by the old method. Many others have learned faster, but not better. As Gwyddion's first teacher I was deffinitely in need of the virtue of patience and if ever I learned from anyone, it was Gwyddion! He is still on the road, but aren't we all?

There are mysteries of man- and woman-hood in many of today's societies, but few are recognized. Parents are often too busy, and children too embarrased by the mores of our time to make real rituals of these events. They are most often found as a showpiece in religion today, and little except photography and large gatherings mark the passing. From those I have trained there seems to be little in the way of real recognition of growth in the initiate, nor do they know what they have undertaken to do or have done.

This article is in the form of a "ceremony after the manhood rites" to be done with the "new-made adult" who must now recognize the importance of adult responsibility to the community and to the self. I feel it says some very important things and is a mighty statement in the field of symbolism.

Please keep in mind that there is a great variance in Druidry. We here are Irish Druids. I am not aware of the traditions which are followed in all of the modern forms, and am therefore unqualified to comment on the ceremony for correctness or its adhesion to sect rules and regulations. I only know it is powerful and geared to the opening of the mind of the initiate.

I have also been instructed to request that you write in answer to the article and speak to Gwyddion himself, letting him know what you have sensed and learned from the ritual.

THE RITUAL

After the ordeal the runner is presented with the tools and habiliments of manhood. He is then instructed as follows:

The sacrifice has been offered and accepted. The portents are good. You will be a __(descriptive adj.)__ man. The gateway of life has been opened within you and you can walk freely among men. But another gateway has been opened as well. You are now an adult member of the people, which means the spirit within you has been awakened. From now on you must always have an ear turned inward to listen for its voice, the voice which speaks without words. When it commands, you must always obey. That is wisdom.

We do not encourage a child to listen to its spirit, because the spirit of a child, newly housed in flesh after living in the otherworlds, is playful and giddy, like one who drinks too much wine for the first time. It lacks good judgement. We do not call to awaken that spirit until both it and the body have time to mature. For you that season is at hand, and now your spirit is fully awake. You have become a free man of the tribe, __(name)__, son of (or comrade of) __(sponsor)__. Never forget it!

There are times when the spirit will warn you for no reason you can see, but always pay heed to such warnings. To be deaf to the voice of the spirit within is to be crippled, a burden to others for as long as you live. It is better to be born with a physical deformity and been exposed on the mountainside so your spirit could seek better housing. But you are not crippled, __(name)__; you can hear the voice. Like sight and smell, touch and taste and hearing, it is a sense to guide you. Use it well!

Where does the knowledge of the spirit come from?

From the source of all wisdom. From the great fire of life that is shared by every living thing in this world and in all others. The spirit within you is just one spark from that fire, but through it you are given access to the accumulated knowledge of the whole, if you will only learn to listen.

All life is part of one life and that one is sacred to all. We worship it each day in many forms. It animates us and we share in its immortality. The spirit known in this life as __(name)__ will be reborn after death,

slip in and out of the flesh, move from world to world, as shall we all, but it will continue to partake of life because we are all parts of the whole.

The great spirit of life has many faces. In summer we worship it in the form of the Goddess, for spring and summer are the seasons of the female, the time of birth and harvest, the celebration of warmth and light and fertility, life renewing itself.

Snow season is the season of the male, the hunter of the autumn and the craftsman of the winter, the provider who shelters and protects. It is the time for testing, for strength and endurance, and for the death that precedes birth.

Death is nothing to fear, for life comes after. Spring follows for you are part of immortal life itself, and the great fire burns in you.

(Place hand palm down on the candidate's forhead and see if response is Goddess position, the arms crossed on the chest.)

Note: On the night of the ordeal the candidate's sponsor or sponsors (family, comrade, priest, etc.) keeps watch for him. This might even be the entire male population of the group, grove or tribe.

From this point forth, ___(name)___, you are an adult and responsible for yourself and for getting your own work done in your religion. The elders and priests will supervise the instruction no longer. From now on it is a point of honor to see to it that you complete your share of the labor.

(Greeting:) Sunshine on your head
(Responce:) A day without shadow.

The Hunt:
It must conform to patterns. Pattern is the underlying structure of all life. The priesthood is not just a tribe within a tribe, assembled so that some might live off the efforts of others in return for offering sacrifices and dealing with spirits. No! The Druids are those who are aware of and understand the patterns composed of all living things, beings which must act in harmony with one another in order to survive. The pattern is older than the people, and knowledge of it has been handed down through more generations than there is thread on a loom. The pattern is the magic of the stones- alas, we have forgotten most of that now - and the song of the trees. All things must conform to the pattern or be broken.

All days come. And pass. Never fear one, because it is already a part of the past and behind you. That means the past and future are one, and both exist now, this day, as real and solid as the links of an iron chain. The present is the link that holds them all together.

When you are initiated into the priesthood you will learn to move along that chain at will, because you will be fully aware of the solidity of the other links.

In the past you are a spectator only; you cannot change it. You move through it as ghosts, you see but you do not touch. The future can only be changed in the present, and it is ever less wise to walk in that direction. It takes much courage to look into the future and some of the things to be seen there would scorch your eyes. Better not to know. Learning to resist that temptation is a part of the discipline. To know the future is to try to change the present, and that throws everything out of harmony.

The beginning of Wisdom is to admit you do not understand, but you will learn and grow, for that is the purpose of all living.

Time & Tide

FLASH!

DATELINE: Forever!

People today put a great deal of emphasis on getting places on time, on being up to date and even on printing material which is not outdated. Well, I'm going against all modern press custom and printing something which is outdated by 1400 years!

A people of ancient African Sudan of whom only the bones remain in 1983, used the antibiotic, tetracycline!

Of course, this can't really be true, because it was only discovered thirty years ago! But, says Debra Martin of the University of Massachusetts, it is true, and the bones show it!

Scientists involved believe the drug grew naturally in the grain storage bins of these people in bacterial form. I have heard that penicillin in the form of bread mold was being taken in ancient times for the same reasons it is taken today. It also makes excellent poltices! (Mouldy bread, that is!)

Medicine, You are the outdated method!

Note: If the Apocolypse really happens we may all have to go back to mouldy bread.

Ed.

Comment:

There is a danger among us which is going unrecognized by much of the medical community so responsible for the health of their patients. The problem lies in the lack of vitamins now present in the soil which produces crops devoid of the nutrients needed by human beings. This problem has not been taken into consideration by most physicians, who still believe a balanced diet will keep their patients "fit". They ignore, or find humerous, those who insist they are "hiding under a rock."

The terrible tragedy which is befalling many Americans today, the crippling arthritis, the apathy, the diabetis in young, pregnant women all point to the fact that they are victims of insidious decay due to our American way of life and the ignorance or perversion of their doctors.

The emensity of the situation was brought home to me with the case of a young man I know well, who was undergoing personality changes, fits of temper, spending money like water, spending endless sleepless nights and was extremely irrational. Alternately, he was about the finest person I knew.

I suggested he go and get some vitamin B which I had heard was very good for the nerves. He did, but he had to take so much to get any relief that it was impractical. Someone else suggested he try L-Tryptophan. He did, with little better result. Finally our friendly Wholistic Health Center suggested Lithizyme. It worked! He still must take eight a day for the first month he is on it, and he does not have enough money to remain on it, for it is expensive at that rate. Social Services will not buy vitamins, so he has to suffer with the attacks.

A few weeks ago in a small periodical I noticed an article which detailed the symptoms of a disease called hypomania. More than two million American citizens have it! The symptoms were exactly those which the young man had exhibited. But guess who he has to see to get help? A psychiatrist! Apparently it exhibits much the same problems as does the manic depressive syndrome, but can be cured with a drug called haldoperidol and, following the "cure," maintenance doses of Lithium!

The point of all this is: How would you like to live in a world full of people who spend money they haven't got, don't sleep well without narcotics, talk too much, are oversexed to the point of constant need, and who want to manage everyone else's affairs without being able to manage their own? A world where everyone is hyperactive and is rushing everywhere at once?

As I look around me at the world I have made a decision. I THINK THEY HAD BETTER BEGIN TO PUT LITHIUM IN THE WATER SYSTEMS ALONG WITH THE FLORIDE, BUT IN MUCH BIGGER DOSES!

BEA

AURORA

HI, BROWNIE, WATCHA DOIN'?

PACKING.
AGAIN?!
HI

NO, REALLY! I'M GOING OUT IN THE BRAMBLES FOR THE MEN'S MYSTERIES!
OH, YEAH? SO WHAT'S THE BIG MYSTERY?
HA

HOW LONG I CAN STAY OUT IN THE BRAMBLES.
HAPPY JUNE

The Neophyte's Excuse Catalog

~A list of past & present excuses for future reference

Ceremony is tonite? I thought it was next week!
I didn't know we had class tonite.
What feast? I was supposed to prepare the feast?
I can't be there tomorrow night. My familiar has a cold.
No one told me to go ahead.
I can't do the circle. I left my athame home.
How did I know when sunset was?
It's his job to set up, not mine.
It's her turn to do salt and water.
I forgot.
I don't like John and the bad vibes may upset the circle so I'm not going.
It's too cold.
It's too hot.
But I've only had a year to do the research!
I had too much school work and couldn't prepare for the test.
I was supposed to tell the story tonite?
You see, I got this fabulous Aleister Crowley book on High magic and I am leaving to go into that.
He has third degree, why can't I?
Now that I have my first degree, I think I will leave and form my own teaching circle.
I've only had a week to copy this page and I had to baby sit every night!
I was listening to a friend and she said her high priestess told her it was wrong to celebrate tonite so I'm not prepared.
I have a ghost in the house so could you come over and get rid of it?
I was supposed to read this book for lessons this week but I couldn't get into it.
I don't want to.
I'm not into outdoor ceremonies.
I'm afraid of heights. Can't I skip this once?
I thought there was a ceremony tonite, but Mary said no so I'm not prepared.
Ann put the tools away last week. I didn't.
I didn't see the placing chart on the door so I just put them in there so you could put them where you wanted them.
Sorry to leave right after the ceremony and leave you with this mess, but I have a date.
What time will ceremony be over? This great band is playing down at Joe's bar and I want to go.
What do you mean I can't get drunk any more? Why does that interfere with my doing magic?
I don't have a clean robe.
A salt bath? I just got my hair set!
You mean we have to be out there all night?

by students past & present ~

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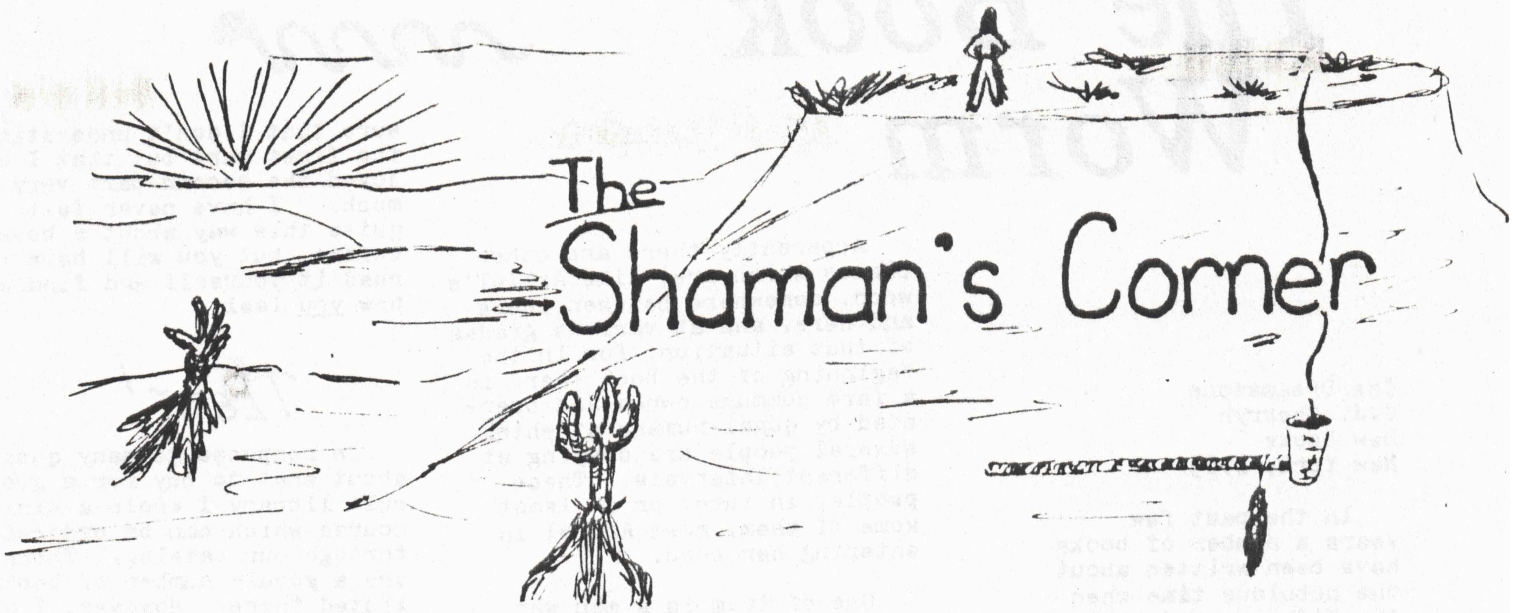


The Shaman's Corner

As the sky ushers in the sun to awaken the animals and plants, and warm the whole earth, one's eyes cannot help but be directed to a very high point on a mesa, for a lone speck stands out. Not a shadow, not a stone. It is in fact a young boy, near fainting. He struggles to remain standing and, looking upward toward the sun, begins his soft chant:

WAKONTAKA! HEAR ME!

Here I stand as I came to this world, a mere child, now cleansed by the sweat lodge, my body aching and smarting from the branches used to make my blood race, give me the strength to endure the long day and night that I must remain standing. Make me worthy in your eyes. My intention is to receive a vision shich will allow me to know how I will best serve you and my people, and to become a man and a warrior.

OH HA LAI

The East spirit sends the winds gently blowing, keeping the lad cool and unaware of the searing heat of the sun, and in the night the breezes warm to keep the night chill from him. High above, LAWEEKA, the eagle, keeps his vigil as he glides upon the uplifting currents of air, seeing that no harm may come from any direction.

The North spirit sends TONKA, the bear, to guard the trail to ward off any who would hamper this rite.

The spirits of the South and West bide their time, for they know well that their time will come when it is over, for he will have need of water to drink and fire to keep warm.....

OH HA LAI

The Book Worm

The Dreamstone
C.J. Cherryh
Daw Books
New York, 1983

In the past few years a number of books have been written about the nebulous time when the Sidhe were just leaving earth to the humans but had not yet given up their final haunts to the world of men.

The Dreamstone is such a book, and is about a man with Faery blood, and who is kept in the dark about the fact until it is absolutely necessary that he use the talents, allienating himself from family and friend.

As always, Cherryh is a descriptive author, using all the visual power and will of the reader to her own advantage.

I am not sure I liked the book. I say I am not sure because it is difficult to tell until I have read the book a second time if I missed something. I must have.

The book begins with a frontpiece about Arafel, a woman of the sidhe who refused to "fade" when the rest of her kind abandoned the wood in which she lives. At least she seems to live there a part of the time. The other part is lived in otherwhere. I got the impression that for Cherryh, otherwhere might be between where Arafel's wood exists and where the others of her kind have gone. Arafel is a feature through the beginning of the book as several characters pass through her wood and are cared for or challenged as she sees fit.

Apparently there are other places which are, like Arafel's wood, somewhere between there and here, and at various grades of that situation, for in the beginning of the book there is a farm commune owned and operated by quasi-humans at which several people are staying at different intervals. These people, in turn, or at least some of them, meet Arafel in entering her wood.

One of them is a man who eventually retakes his home, lost in a war which his people seem to have lost. As a couple of generations pass, the house being near Arafel's wood, some of the family learn to know Arafel.

During a battle which indicates a resumption of the war, the son of the man above is caught away and asks the son of a friend to return to the manor and warn those of the family and retainers who were left behind to keep fighting, for he would return as soon as possible.

This is the first you read of the young man who, in the last third of the book appears as its hero.

The Dreamstone itself is a stone worn by Arafel and a blessing or curse, depending upon which was you look at being half Faery or owning one. Another is given to the young man, Cairan, and that is where the really good plot begins.

One of the very good parts of the book is the pronounciation section in the back. In many Welsh and Gaelic books you spend a good amount of time trying to figure out how, even in your mind, to pronounce the names of the main characters. Charryh leaves you in no such predicament. Several pages are devoted to an excellent pronouncing dictionary of names and places.

I am still not sure whether or not I like the book. I am sure that I don't understand the first part but that I enjoyed the second part very much. I have never felt quite this way about a book before, but you will have to read it yourself and find out how you feel.

New!

In response to many questions about what to buy for a good occult library I wrote a minicourse which can be ordered through our catalog. There are a goodly number of books listed there. However, I did not list all the worthwhile favorites of mine because there simply was not enough room. I also did not review each as thoroughly as I might have, although the ones recommended for certain purposes are sketched.

I would like to review for you, in this column and for the next few issues, some books which, although they are not what you would call new, are well worth owning, and some which I would recommend for some libraries, but not for others. For this purpose I will use a coding system so that you will know the difference.

All the books will be excellent for the categories listed.

R - Excellent for occult research libraries in gen.
W - Excellent for Witchcraft libraries.
  C - Celtic
  E - Egyptian
  W - Welsh
  En- English
  F - French
  S - Spanish
M - Magical library
H - Herbal library
MF- Good to excellent magically related fiction
A - Astrology library
Rl- Religion in general

This issue I would like to tell you about a book called The Kingdom of the Gods. The book is by Geoffrey Hodson and is published by The Theosophical Publishing House in Wheaton, Illinois. There is a 1972 publishing date on my copy but I am sure there are newer editions.

cont'd p.47

ATTENTION: Artists, Writers, Contributors!

On the Submission of Manuscripts

The Aurora has expanded its issues to about seventy pages and the authors of some of the columns and articles have correspondingly lengthened their submissions. Just to give you an idea of why we are now setting down some ground rules, it took seven and a half hours to type, correct, retype, edit, proofread and finalize one of the articles this time. Because we want to have more time to do the best job we can for you we are asking those of you who will submit articles to us to conform to the following criteria:

1. Please type all submissions, double spaced and with 1½ margins so that the job of editing may more easily and swiftly accomplished. If you do not own a typwriter, or if you are unable to get the article typed, please be good enough to submit it two weeks before the deadline date for regular submissions.

2. Please make sure you do your <u>own</u> dictionary work. Misspelled words are your responsibility in <u>any</u> submitted manuscript, to us or to another publisher.

3. If you are submitting a report on a book, please make sure that at the top you include the title, author, publisher, date, number of pages and price of the book at the time of purchase. Also, please write it out. We have not had this trouble too many times, but notes on the book cannot be printed and someone here has to read the book in order to finish the review.

4. For those of you who wish us to publish reference to a gathering, please make sure all the information is there.

5. If you do not wish to use your name it is fine, with this magazine, but please do not leave us without an author's name. Invent a pen name!

6. We will do no more editing than is necessary, but please understand that we have a policy which precludes the use of poor English in so far as we are able to correct the errors.

On the submission of Art Work

1. Please make sure the work is no larger than 7½ by 10.

2. Covers must be of symbolic and Druid or general Pagan nature and value. The actual design must leave room for our usual headings.

<u>Deadlines</u>

Summer Solstice Issue - April 15 Autumnal Equinox Issue - Jul. 15

Yule Issue - - - Oct. 15

All Vernal Equinox material must be in by Jan. 15th

DEA

P.S. Thank you!

In parts one through four of this series we have discussed the life and crimes of Gilles De Rais and his trial by the ecclias-tical court. In part four we cover his trial and sentencing by the High Court of Brittany and Pierre l'Hospital. The possible involvement of the church at Rome is discussed and the aftermath of the execution of "Bluebeard" and its astonishing sequel concerning his absolution complete this series.

The Beast of Brittany

Part IV: The Final Episode

When Gilles was arrested, his "army" of retainers fled. His guard, his chapel people, his friends, his servants - all but Francois Prelati, Eustache Blanchet, Henriet Griard and Poitou, all of whom were arrested with him - all disappeared like moles to ground. De Sillé and De Briqueville had left even before the arrest, southward bound. When the ecclesiastical trial was begun the riddle became still more entangled, for although François Prelati (the Italian) and Blanchet (a Frenchman) were both priests and would have been equally at fault where sorcery and invoking of demons was concerned in the eyes of the church, they were never tried by the ecclesiastical tribunal! It is speculated that they were spared this in return for their testimony against Gilles De Rais, but the stories which have descended through the years and through the secret sources suggest a plot far deeper, cutting off, one by one, the supporters of the World King* so that the church in Rome would emerge victorious in its fight for supremacy. With the fall of the Dugueslin-Champtocé protectorate, the supporters of the World King would disappear from their positions at the head of the French army, known to be staunch supporters of the World Throne. With them out of the way and increasingly inept men in their places, the support behind the throne would dwindle. The persecutions carried on by the Roman Church and its minions were the ideal vehicle for this purging, as one could easily be removed from land, money or position by a simple and irrevocable accusation of some witchcraft or sorcery. It could not be effectively denied, nor could the charge be "beaten," for once accused, especially if the Inquisition wanted you out of the way, you might as well make your confession and be done with it, dying with dignity in tact and forgiven by the Church.

The confessions of those arrested with the Baron De Rais, that is Prelati, Blanchet, Griard and Poitou, were instrumental in the decision of the

ecclesiastical court on October 19th to apply torture to De Rais. Griard and Poitou were then handed over for trial by the civil court and by Pierre de l'Hospital, chief justice of the duchy of Brittany. Since he had been very much in attendance at the ecclesiastical trial, he was well aware of the circumstances surrounding the case.

Griard and Poitou were brought before the civil court on October 20th or 21st. The court session was held at Bouffay which, until 1848, was the Palais de Justice. In proximity to the Château de Nantes, it was surrounded by a high wall, forming a yard where the famous "trial by duel" which took place between Count Robert Beaumanoir and Sieur Pierre Tournemine to solve an accusation of murder in another famous case.

One side of Bouffay abuts on the river Loire "adjoining the Bridge de la Poissonerie," over which prisoners were taken to execution at Prairie Madeleine.

At the appointed time the prosecutor called before him the witnesses and took their depositions as is customary in France. These depositions are recorded with the other records of the civil trial. These records are written on 109 pages by Pierre de l'Hospital and others, a short manuscript in comparison with the 309 pages required by the ecclesiastical hearings. The sentence, written in a single night, in Latin and French, is about the size of the Declaration of Independence of the United States and obviously written in haste. The civil court report is clearer, more concise, and the evidence is recorded far more satisfactorily than in the ecclesiastical reports.

The depostions seem to infer a number of things:

1. Most of the kidnappings centered around Machecoul.
2. All recorded kidnappings were of boys.
3. The age of the children ranged from six to eighteen.
4. The average age was ten and in many cases the younger children were mature, taller and heavier, appearing older, while the reverse was true of the oldest ones.
5. In very few of the kidnapping accusations did De Rais' name ever appear and when it did, except for one case, it was simply to say the children were brought into his household, that is to serve any older people in any of his holdings where his court was sheltered.
6. Most children were recruited as pages at Machecoul.
7. One or more of the servants of Gilles De Rais as listed in the arrests were, in most cases, present when the children were taken.

It would seem that some homosexual practices were involved here, for it was discovered through examination of some of the unburned bodies found, that acts of that nature had been practiced with a number of the young men. This, however, is not surprising, since this was Europe in the 1400's and homosexuality was common among men in that period. Many men, instead of or in spite of taking concubines, kept young boys. More often than not this was with the approval both of parents and the boys themselves, for they were well cared for and schooled by knowledgeable men. Their benefactors were usually married, too, and had children of their own. The custom may have returned with the crusaders from the Middle East, for crusading knights were gone for many years from home and family and there were never enough women among the camp followers to keep the men happy. Disease ran rampant in the local cultures, and the only other alternative was the other men of the army.

De Rais does not seem to have been nearly as involved in these activities, for most of the period in which they were taking place, the Baron was on tour with his religious pageants or with his family at another of the castles. The Italian Prelati, however, was the centerpiece of the pageant taking place at home. Since many children actually did enter the service of the Baron legitimately, and only those who entered the sphere of Prelati never returned to tell the tale, it is reasonable to assume that most of the guilt should have fallen upon his shoulders, but the truth was, he escaped the watchful eye of the church, whose responsibility it was to try him for sorcery and invokation of demons, and was never even heard, in connection with the case, by the civil court! As a matter of fact, the only mention at all of Prelati after the arrests, is in the list of those who witnessed against Gilles during the ecclesiastical trial and the sequence after Gilles written confession to de l'Hospital (which that judge did not himself believe, for it was typical of the inquisition confessions and contained just enough believable truth to seem plausible to the examiners while giving the Church of Rome's representatives all they needed to hang the man). During that time Prelati was brought to a private hearing where the confession had just been recorded and his confession was taken on the spot, a condition never resorted to in French courts of any kind. From that time on Prelati is never again heard of throughout the manuscripts!

La Meffray, during the session open to the public, said she had heard it said by others that, "-very many boys and innocent children had been carried off and killed by M. de Rays, she did not know for what purpose. Ye throughout the manuscripts, we again submit, it was the servants of De Rais assigned to the magical and alchemical wor of Prelati, including said Mef fray, who did all the kidnappi by the very depositions given by actual witnesses!

Another group of authors attribute the deaths of the children to the alchemical machinations of Prelati and De Rais. However, two things make this unlikely.

Anyone, first of all, with any knowledge whatever of alchemy is aware that the making of gold requires the Philosophers' Stone and in Michael Maier's short comment this process was plainly and succinctly presented.

EGIDII. DE RAIZ
MILITIS. PROCESSYS

"From a man and a woman make a circle, then a square, then a triangle, finally a circle, and you will obtain the Philosopher's Stone." This mentions nothing of young boys.

Another tract mentions the birth of a pure son through the union of the man and woman (in all probability forming the triangle) but it is the woman who brings him through the fire, not a man. Now even if the deep meaning behind human transformation is implied in this tract, there were apparently no women involved in the actual operations! And if these directions are, in the outer sense, applied to the actual work, their meanings were metalurgical only.

There is one phrase used in the manuscripts which may point the way to some clues. "Slaughter of the innocents" would certainly seem to apply except that its actual meaning has to do with returning the base metal used in the process to its original state: that philosophical wonder called "first matter." Thence it was made into gold. Only be mistaking the metaphores as having been intended for literal interpretation (as some do the Bible) could one so vastly change the meaning of the writings as to require the sacrifice of a child in order to obtain the desired result. Yet it is in the evidence that many of the bodies were found burned, only powder left of the bones.

If magic had been the purpose as many of the records imply, we would have to resort to such manuscripts as "The Book of the Sacred Magic of Abra Melin the Mage," a fifteenth century work of a man named Abraham. In this grimoire a method of magic is detailed and the use of a pure child is a part of the magical working toward a message from the Guardian Angel. The Abra Melin manuscript was written in 1458 for the author's son, Lamech, so it cannot have been the grimoire used by Prelati, but seems to have been the model of the type of magic being done in that era. The problem is that even in this set of magical directions the child is treated with absolute care, for his or her purity must be preserved. No hint of death appears in any manuscript of magical working as applied to a child! As a matter of fact, the most important and genuine works turn a deliberate back on death, negativity of any kind and dealings with any negative or evil spirit. Thus, the death of the child used for the operations would be a curse upon the operation from the beginning.

Another point about these operations in which the group surrounding De Rais was obviously indulging is that they seem to have been indulging in them together. The manuscripts which have been examined by myself and by those who have aided me in my research insist that all these magical operations in the conjurations and developments of self must be done in secret and alone but for the child who will be the psychic in the working. Some say even the child is not necessary if the magician be psychic enough himself, but therein lies another secret which seems to have escaped even the great Eliphas Levi and Magregor Mathers. But that for another day.

Another bit of information stands out as a clue. The children in the grimoires must be pure and uninvolved with sex, violence or death. He or she (preferably he because of another deeper mystery) is also preferred to be a virgin. If some perversion is practiced upon the child, or if, as was common in that era, the child had already been introduced to the world of sex by the age of 10 to 15, he or she could not be used for the working. It would, of course be difficult to tell if the child was or was not a virgin unless by the word of the child, at the time of the kidnapping. However, one would hardly kidnap a child of that age for his purity and then deliberately lead him into some sordid sexual pastime which would completely destroy his credibility in the working to be performed for which reason he was kidnapped in the first place.

Thus it seems we come to a final question: for what were the children kidnapped, and how was Gilles De Rais implicated in the final crimes and why?

This requires a bit of digging among the manuscripts. De Rais had some knowledge of alchemy and magic, acquired from a glance through a book owned by a prisoner and a short conversation with said prisoner when he returned the book. He knew less of magic than of alchemy. It was Prelati who was the expert. Brought up in religious schools and exposed to all manner of marvelous reading matter open only to priests of the church, he became involved in magical processes and fascinated by alchemy after he had taken orders. The alchemical field so overpoweringly fascinated Prelati that he left the church to carry on his work. In 1436 he was in Florence, a city at that time steeped in astronomy, astrology and magic where he met Eustache Blanchet, Gilles De Rais' soi-disant priest-servant. Exactly what transpired there we shall never know, but Prelati returned to France to become the instrument of De Rais destruction. His knowledge of alchemy obviously was great, for years of study had been involved. Why, then, did he abandon his own years of work and come to the aid of the Baron Gilles? He could have run out of money, but alchemists survived on very little, the object being transmutation of the self. Prelati would have been aware of that, and should not have been willing to leave what he had accomplished, but did. Additionally, there is no evidence of trouble in connection with Prelati in Italy.

There is still the persistent question of the murders. It is almost impossible to imagine why a man so deeply involved in a magical system of self-improvement would take to the massacre of young people, but certain it is that with the aid of others it was he who perpetrated the crimes. This must have been a perverted mind, but why did it not see him jailed in Italy? Those who practiced "the Black Arts" in that lovely city of Florence were carefully watched by those who would see them exterminated. Perhaps there was more behind this terrible tragedy than met the eye. First, it is necessary to refer to the lineage of Gilles

and their involvement with certain secret orders allied to the old Knights Templars. Gilles De Rais' great grand-uncle was the great Bertrand Du Guesclin as was detailed in part one of this series.* The brother of this Bertrand was considered the black sheep of the family and went to Italy in search of adventure when he had reached maturity. The sister, Clemence, was married to Chevalier de Husson, great grandfather of Gilles De Rais.

All male members of this family were members of the army and loyal Bretans. They were also members of the orders of Knighthood acting in support of the World King as well as of France and her king. All were thus on the negative side of the Pope and the Roman Church in general, always opposed to the World King. These orders exist under somewhat different names today, underground because of persecutions by the church, and it is their contention that the downfall of Gilles De Rais was encompassed by the Church itself through Prelati, although they did not wish to know what his methods would be. Gilles was descended through the Faery lines of Champtoce and DuGuesclin - through the women. This practice of reconning descent through the female is more often than not attributed to the early ignorance of the people of the male's part in creating children, but this is not so. It has to do, rather, with the creation of man. This indicated that there was a presence of blood relativity to the minions of the World King, for no other peoples but the Pagan Folk still recon that way, nor was it done in that day except for Faery and Pagan peoples. To rid the church of one of the major supporters of the World Throne in the person of the Dean of the Knights of Brittany, and possibly take many other supporters with him in the bargain was more temptation than the "Good Fathers" could bear, apparently.

No undue force or torture was applied by the courts either to Prelati or Blanchet in spite of the fact that both were, or had been, priests of the Church and were certainly involved in the alchemy, magic and conjuring of devils of which all the De Rais party were accused. This places the Church in a rather peculiar position. On one hand they refuse to prosecute an apostate priest who has obviously committed all sorts of atrocities on the bodies of innocents while they prosecute the Baron De Rais, one of the favorites of the king and a staunch outer supporter of the churches of the country and the Christian ethic in general! I think we have little choice but to agree with the sources within the knighthood orders who give us this information.

At the trial, Henriet Griart and Poitou pleaded guilty without defense, admitting their involvement in the abduction of more than 50 children.

> **"After the confession of the aforesaid Henriet and Poitou, and on the advice of the assistants, advocates and others, heard in the case, and considering all the facts, it was adjudged and declared by the aforesaid seignior the President, that the aforesaid Henriet and Poitou should, and ought to be, hung and burned" (*pendus et ars*).**

The sentence was postponed until conclusion of the trial of De Rais.

On october twenty-fifth Gilles' ecclesiastical trial was finished and sentence was passed. He was given over to the Civil Court. He was transferred to Bouffay the same evening and the following morning appeared before Pierre De l'Hospital, supreme judge of the Civil Court. Since the trial was only a formality the Baron made no defense to the charge of murder and repeated his confession of guilt.

There seems to have been some controversy between the judges as to the method to be used in carrying out the death sentence upon which they did agree. Since he was felt to be the promoter of the heinous crimes, it was felt that he should suffer the fate of his servants: the fine of 50 pounds and thereafter hanging and burning alive on the open prairie of Piesse on the island of la Madeleine. The sentence passed by l'Hospital was concluded with these words:

"You have naught to rely upon now but the mercy of God; I ask you so to dispose yourself as to die in good state, and to seek repentance for having committed such great crimes. Tomorrow, at one o'clock, the sentence against you will be carried into effect."

Baron Gilles De Rais made three petitions through the judge to the Bishop.

1. To make sure his two servants knew that his money could no more buy him pardon or postponement than could they with theirs, he requested that all their three executions should take place at the same time and together.

2. He requested that his ashes be buried in consecrated ground.

3. He asked that on the day of execution a procession of litany be formed to make prayers for those who were to die that their repentence be upheld and their salvation assured.

All three petitions were granted and Gilles chose the Carmelite church at Nantes as the resting place for his ashes. The following morning at nine o'clock the liturgical procession, headed by clergy of all ranks reciting prayers for the dead, was organized and marched through the streets of Nantes. At eleven o'clock it approached Bouffay prison. The condemned three were brought out and with the procession were escorted to the place of execution. Both courts and the Duke of Brittany were present. All proceeded as was expected. With words of repentence on their lips the Baron Gilles De Rais and his two servants were hung from the three gibbets and the fires below were kindled, burning them to death as they hung. It was a rapid consumation of the deed and except for the prayers for the dead, no undue ceremony

was observed. The body of Gilles was rescued from the flames before it was completely burned, laid in a coffin and interred without ceremony at the church of the Carmelites. The ashes of the accomplices were scattered to the winds and waves of the Loire River.

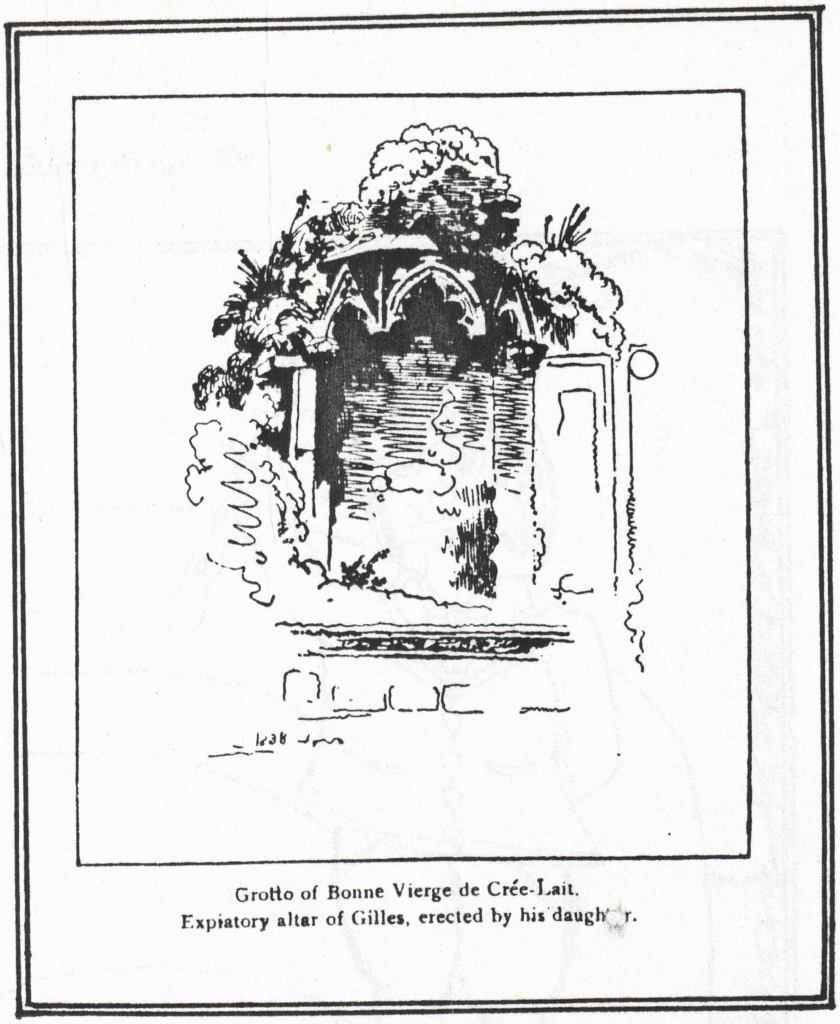
In spite of the denounciation of De Rais the people mourned his death. If he had escaped, notes Wilson in his "Bluebeard," he would have been denounced and the country would have been up in arms. However his death was accomplished, and in commemoration of the suffering an altar was erected in his name upon the spot where he died. Although no statue seems to have stood in the niche created for it on the altar, it later became known as a shrine to the "Bonne Vierge de Cree-Lait," the Virgin as dedicated to nursing mothers. Flowers and other offerings often appeared on the altar as gifts to Saint Anne, traditionally the patroness of the shrine.

The widow of Gilles De Rais married Jean De Vendôme within a year of Gilles death. His daughter, Marie, married Prégent de Coétivy, Admiral of France, who later died during the siege of Cherbourg. Marie then married Andre De Laval, her cousin. She had no children and died November 1, 1457 and was buried at Vitre in the Church of Notre Dame.

Gilles brother, René de la Suze, married Anne de Champagne. His daughter and heir, Jeanne de Retz, married François de Chauvigny, Prince of Deol in 1446 and had a son, André de Chauvigny who died, unmarried, in 1502. Thus it was that, according to plan, the line of Baron Gilles de Rais was extinguished 62 years after his death.

One final note of irony. Twenty-five years after the death of Joan of Arc the church absolved her of all wrong doing, freeing her name from gossip forever. She later became a saint.

As for Baron Gilles de Rais, the fact which has much to do with the support of the truth, in contrast to the accepted



Grotto of Bonne Vierge de Crée-Lait.
Expiatory altar of Gilles, erected by his daughter.

story of his life, remains to be dealt with by the horror mongers. Two years after his death the king of France issued to his family and to the public who both loved and hated him, a letter of exoneration and I quote:

> "-the said Gilles, unduly and without cause, was condemned and put to death."*

Murray goes on to tell of the connection of Giac, the favorite of the king, with the witchcraft religion, and his execution for that alliance. I am not at all sure it was witchcraft with which he was associated. I know too much of the alliances of the French court with the minions of the World King to give that total credence, but also included in that fraternity of those involved with both Joan and something for which witchcraft could be used as an excuse for hanging, was her own "beau duc," d'Alencon. This is all a matter of French historical record.

So, although he was not made a saint as was Joan, Gilles de Rais, Baron in Brittany, was shown to be not guilty of the crimes of which he was accused and for which he was executed.

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Lucky is off on a journey
and tips his hat in passing

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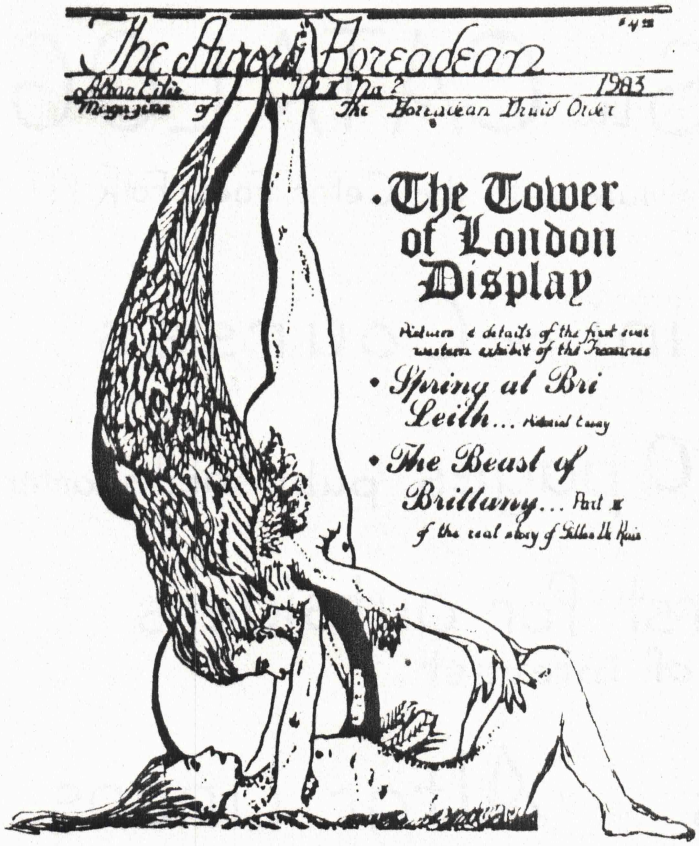

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Beginning Check List For A New High Priestess

Tina

We've all heard some cute first times out, but this is one of the best I've read. To this day I still have an occasional pre-ceremony time like this! DEA

When celebrating a sabbat, one of the first considerations is who will be there. If people who live outside the house are to attend, you should know who, when and with what. I will first invite those who needn't be there but whom I would like to have present, remind those who must come, and make arrangements to pick up, direct or otherwise get every celebrant to arrive. Then:

- Give them a list of what they need to bring.
- Dinner arrangements - Pot luck?
- Then bring thus and such to eat.
- Ask if they have robes and tell them to bring them - sheet and pins if they don't have a robe.
- Please bring their own shampoo, mine is expensive.
- Yes, I know you'd rather go sky clad, but bring a sheet anyway, we'll ask everyone else how they feel about it when you get here.
- Look up the ceremony.
- Make copies for all celebrants. You students can make your own copies. I'm busy.
- Assign parts.
- Remind people of what to bring.
- Send off another ceremony copy for the one who lost hers.
- Remind people of what to bring.
- Double check arrival times.
- Remind people of what to bring.
- Pay the phone bill.
- Next - ME. Do laundry. After all this fuss about robes maybe I ought to have one.
- Do an extra sheet or two - someone will forget theirs.
- Ditto for towels.
- Brush the cat hair off my headpiece.
- Oh, no - what happened to My copy of the ceremony?
- Wander around the kitchen reciting my part.
- Do the dishes. Do the picking up.
- Do another load of laundry, Bill forgot to throw his robe in the first one.
- Do the shopping.
- Doo-Be-Doo.
- Oh, my God, the house!
- Clean frantically.
- Run out and buy new vaccuum cleaner bags.
- Roll up the rug, set up altar tables.
- Start dinner.
- Make oat cakes. Remind Bill to set up the bath.
- Burn the oat cakes.
- Help Bill look for the light blue candle for the bathroom.
- Make a new batch of oat cakes. Sit with this one until it is done.
- Bill won't set up the bath until the cat box is cleaned; throw Gcraebeth out of it, then clean it.
- Iron the altar cloths.
- Dig out the tools.
- Set up the altars.
- Hit Clifford (the other cat) for drinking out of the water dish and trying to snitch an oat cake.
- Iron the cats. (Put them in irons, that is.)
- Brush more cat hair off my headpiece.
- Check dinner.
- Set the table.
- Find something that has to be put away and forget where it goes.
- Survey the place critically and know something is wrong but I can't tell what it is.
- Send Bill to the bus station to pick up the guests.
- Get frantic because the others are late. Have a fit!
- Check dinner again.
- Collapse on the couch and pray.
- When the doorbell rings, bounce up, all smiling and serene, ready to go.

Fasting for Health & Shamanry

by Sagast

The following article was written by a man who, when threatened by the removal of one of his kidneys, took this unusual way of healing himself. It is not, by any means, suggested that you do this if you are faced with kidney failure, but it is increasingly seen as an alternative to more drastic methods taken by today's doctors. If you intend to do this fast, make sure you are in good shape otherwise and perhaps you should be seen by your doctor or chiropractor.

DEA

For fifteen days before the full moon the young initiate eats food free of all starch. Two quarts of water (no more, no less) are consumed each day. This is carefully measured. On the night of the full moon, the last meal is consumed. The Shaman will eat no more food until the new moon.

On the night of the new moon, one cup of salt-free yogurt. For the next seven days the diet is free of all starchy foods and spices, except cayenne pepper. No prepared food can be eaten. Then all eating habits can be returned to normal.

All this may sound rather simple in the reading, but what really happens during the fifteen day fast? Is it a test or a discipline?

During our lives we gain many unwanted and even toxic things in our minds and bodies. As the body fasts, it rids itself of all these impurities. It first eats off the fatty tissued. It then goes to work on the unnecessary parts, that is the parts which it can replace or get along without. This process continues until the body can no longer support life.

The mind takes on new worlds of expression soaring to new spiritual heights. As if on LSD, as the metabolism changes and the chemistry alters from the "old normal" to the "new normal" set up by fasting. New areas of expression are opened. The pineal body becomes hyperactive along with the thymus and adrenals. Soon the mind hallucinates and then begins to break down, shooting back and forth between the old and the "new new" normal the body is continually creating. Then a calm, a heavenly peace, comes over the body and mind; a Utopia, a blessedness. Shortly the mind and body no longer exist on this plane. The fasting person is dead.

However, the young initiate is not committing suicide. What this Shaman is looking for is that area in which the body has eaten all unwanted matter and the mind has altered to a new dimension of spiritual unfoldment. This means that the person should have full knowledge of what is happening. The line between life and death is a thin one. The faster must be aware of what is happening within him or her-self.

If the novice is not aware of his or her normal body functions some dangerous change in metabolism may take place without the knowledge of the fasting person. Thus, if this is a shamanistic endeavor, have someone experienced in the ways of the Shaman supervise the fast.

It is a really simple process if you know what you are doing. As a matter of fact, it is more difficult to end a fast! The Stomach stops making enzymes so the diet has to be bland, and you have to begin very slowly to return it to normal function. If you have fasted for fifteen days, then the next seven days should be what I call "wind down days," or the pain you will suffer is almost unbearable. This gradual "reentry" retrains your system to the idea of eating again. If you can imagine your duodenum as a switch thrown from "eat thyself" to digest what's in the stomach," you may have some idea of the mechanism involved..

The person who undertakes such a fast as this experiences a very subtle hunger for the first few days....then nothing-no hunger. The length of time one experiences hunger depends on the personal constitution of the person who is fasting. Usually, as the new moon approaches, "real" hunger returns. This tells the individual that the body has eaten all secondary material in the body and is about to begin eating "the good stuff." The water helps flush the body and keeps the kidneys in operation, so it is <u>very important</u> to drink the 2 quarts of water a day. This exact measurement of water is enough to keep the body lubricated but too little to take the place of food.

Incidently, one ancient purpose for fasting was to sharpen the sensitivities to food and to eating in the hunter.

The most important part of fasting, at least to a Shaman, is the effect it has on the mind. The first few hours he thinks of food, of the fact that he is fasting, and vacillates on the issue of whether or not to continue. This is natural. He then goes about his routine life, occasionally feeling twangs of hunger and a queezy feeling in the stomach. This tells him the body is now switching over to "eating of itself." Some people will then "starve, need food badly, but this is all in the mind. Now, certain chemical actions cause bad temper, nervousness, tension.. ...all normal.

Usually by the third or fourth day, mild hallucinations begin to occur. One might

see the rug grow or change into worms, etc. Again, not anything out of the ordinary. This usually passes after a few hours and the person becomes light-headed. He has to change positions slowly. That is, if he is sitting, he will need to stand very slowly, if stand he must. Otherwise, he may vomit or faint and injure himself in the fall.

The daydreams become more intense and move more quickly. They become so real that it it is difficult for the participant to tell if he is awake or dreaming.

By the seventh day, hallucinations become an every day occurrence and go on almost unnoticed. The Shaman is now "visited upon" by spirits between the seventh and fourteenth days. This is caused by the overactive pineal body. Once the Shaman has been "visited upon" there is no need to continue the fast. This visitant gives the person its "Divine Message" and tells him the body has been purified.

This is the small area the Shaman seeks. The self-made crack between the worlds, between the night and the day. He (or she) now passes on to new levels of consciousness. The fast is forgotten. The body recovers but the mind remembers, and profits from its journey into fasting.

Sagast

Note: The above article has come through contact with many sources, but the principle "stars" were:

FASTING: A WAY TO WELL-BEING
Author: Judith H. Dobrzynski
and
THE AMERICAN NATURAL HYGIENE SOCIETY, INC. (ANHS)
ANHS of Chicago claims that they are able to cure any illness by fasting. They will send out information to all interested parties.

For those of you interested in fasting, another book which might be of aid is
FASTING: THE ULTIMATE DIET
Author: Alan Cott

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Horned Isis

Thoth, sent by Ra to aid Isis & Osiris

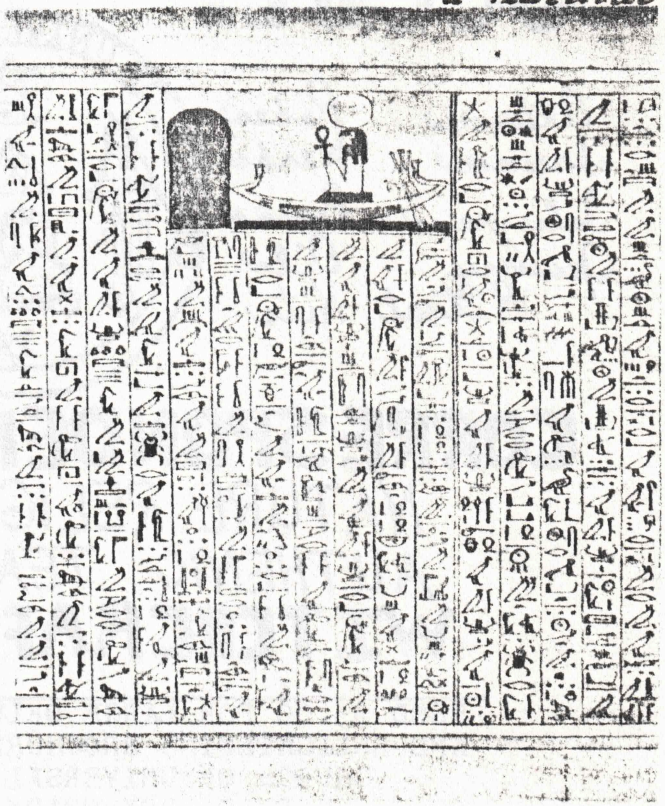
ATUM ~ God of the city of Heliopolis

air **SHU** ~

earth **GEB** ~

ISIS ~ OSIRIS

The most popular geneology
Set as the husband
a natural



~ A page from the papyrus
his daily journey. On
Ra travels the day. On

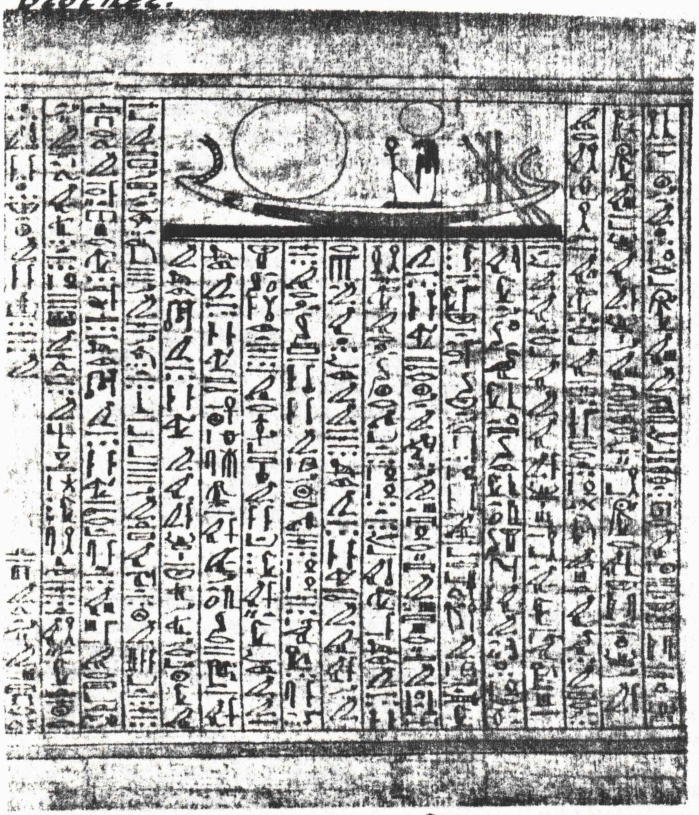
also called ~ **RA - ATUM**

~ **TEFNUT** rain

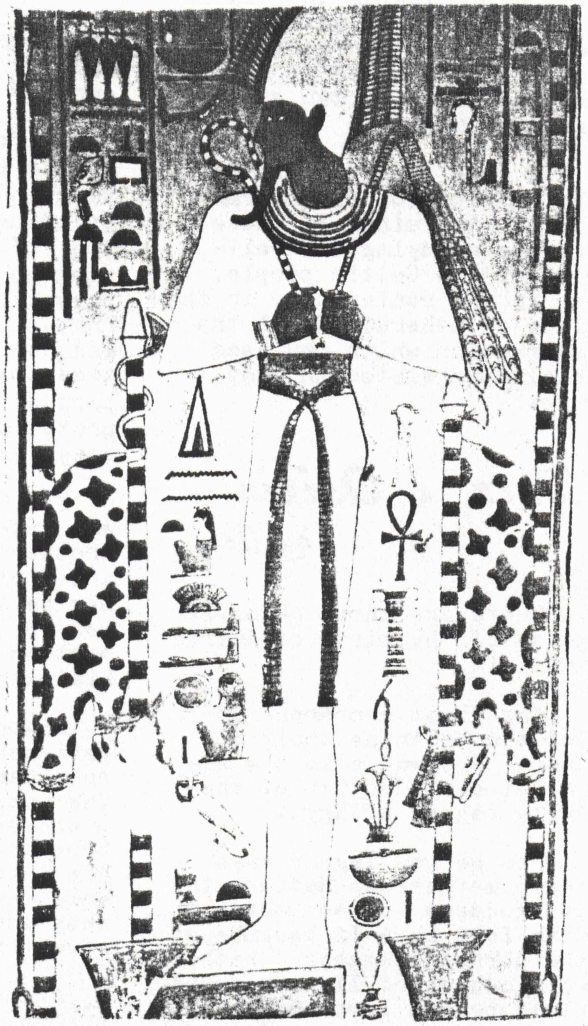
~ **NUT** sky

set ~ NEPHTHYS

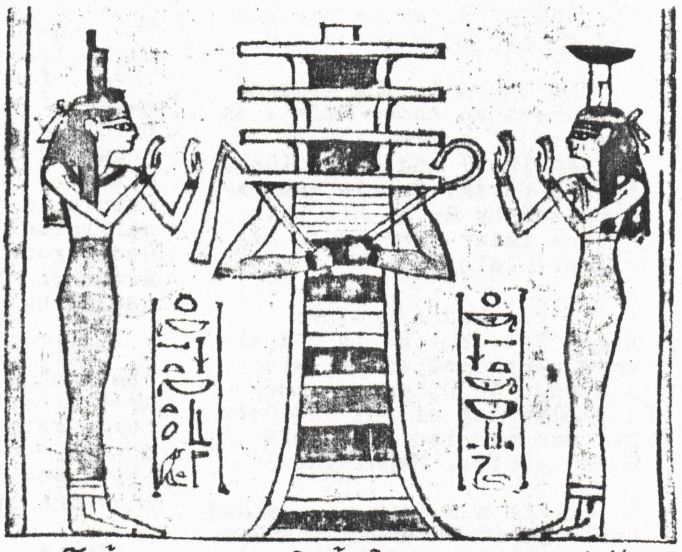
of Isis, Osiris, Nephthys with
of Nephthys, but not
brother.



of Ani showing Ra making
the night, in the solar bark,
the life he enters night.



Green Osiris



Isis Osiris Nephthys

STORY →

The following article begins a series of articles based on Egyptian gods and their similarities to Celtic, and especially Irish gods and customs.

We feel this may aid in the unification of information in the minds of those who are studying the religion of the Celtic people, and in the coalescence in the minds of others, of all the information which may seem totally unrelated in many ways.

Isis & Osiris

by Dea

There are three major legends of the birth of Osiris and Isis.

The first concerns the Goddess Neith as their mother. She was also the original earth mother of the delta region of Egypt.

The second legend says their mother was Hathor, the cow goddess, often confused with Isis herself because of the horned headgear. Hathor was goddess of light-hearted pleasure and love, music and dance.

There is another legend, apart from these mother legends which sees Osiris as the son of Ra as he emerged and became able to create.

The third in the legends of parentage shows Osiris as the son of a marriage of heaven (Nut) and earth (Geb). At his birth, Osiris was recognized by Ra as his heir. He was later married to his sister, Isis.

Osiris had a brother named Set, but he is not always mentioned, as is Isis and also Nephthys, as among the offspring of Nut and Geb. Set was married to Osiris' other sister, Nephthys.

Osiris and Isis maintained their position among the Gods for some time. Osiris, many times shown as the green god, was a vegetation deity, married to the land and in charge of its crops and the feeding of the people through those crops. Isis was considered somewhat of a sorceress, and was the counterpart of Osiris, in that she taught the women among the humans the secrets of weaving and spinning and the grinding of corn for the making of bread. According to most sources she was, in her talents, allied to the god, Thoth. Her grief for Osiris and her concern and willingness to defend Horus are a part of what makes her the prototype for most Mother Goddess figures.

Set, as brother of Osiris, was extremely jealous of his brother's power and influence and plotted his downfall. He may be seen as the protagonist in the appalonian year-battles between the god and his otherself.

Whatever the actual relationship, he invited Osiris to a banquet at which, under the guise of friendship, he pretended he would honor his brother. Instead, he lured him into a lead-lined chest which he promptly slammed shut and had conveyed to the river where it was thrown in.

According to the legend, the box floated down the river to the sea and was deposited at Byblos in the branches of a sapling.

This comes very close to the legend of Lugh who, after begin "slain" by his wife's lover, found refuge in the guise of a bird and was found by his godfather, Gwyddion, roosting in the branches of a tree. Robert Graves sees Osiris as the Ivy God, and deffinitely one of the Bull God figures of the early year, although the ivy is of the second half.

Osiris is also linked with the Noah and Xisuthros, as the tree from which each of their barks were made was the wild acacia, or shittim wood, from which was also made the Hebrew Ark of the Covenant.

There is some evidence that Isis was a willing accomplice in the death of Osiris, which would place him in deffinite conjunction with other fertility gods of the same type, who were sacrificed or died on the day of the solstice.

To return to the legend, the sapling in which the box rested grew into a tree which was cut and made into a beautiful column for the palace of the Byblian king.

Isis divined where lay the chest and went to Byblos. By magical arts and her own enchanting ways, she succeeded in becoming the nurse of the young prince. In time she determined to make him immortal and attempted to do so through burning his mortal attributes. This was forstalled by the queen, who discovered Isis in the act.

She revealed herself and told the story of how she had worked during the day as nurse and, turning herself into a bird, had flown 'round and 'round the column at night, grieving for Osiris.

She was given the casket and allowed to return to Egypt, where she hid the precious box in the marshes of the Delta, perhaps giving rise to the Hebrew legend of the Moses figure.

But Set, out on a hunting expedition, discovered the casket and destroyed it, cutting the remains of Osiris into twelve (or thirteen as another legend says) pieces. These 12 included all parts of the body except the phallus, which he destroyed or disposed of according to which version you happen to be reading.

Grieved by the actions of Set, Isis decided it was time to do away with secrecy and declare open war against the protagonist.

The one thing Set had hoped for was that Isis would be unable to re-assemble the parts of the body of her lover and that through this loss he would have his revenge on the

lovers, but Isis had different ideas.

She appealed to the wife of Set, who happened to be the sister of both Isis and Osiris, Nephthys. Together they went in search of the parts of Osiris' body which were eventually all gathered up, except for the phallus, and put together to form the first mummy. Into that mummy, although she was unable to give it life, Isis managed to breathe enough energy to help her conceive a child.

The child, when born, was called Horus. This was, of course, considered by most to be a reincarnation of the god, Osiris, but for the benefit of keeping the story in order, and giving the child its heroic qualities, it had a different name, just as did Cuchulainn.

The child grew, and Isis noticed an overattention on the part of Set. He seemed to follow them everywhere. She, fearing for the child whom she was sure Set would kill, given half a chance, invoked the protection of the god Ra. Ra capitulated by sending Thoth down from the solar bark, and Isis was promised that all would be well.

In the meantime, Osiris was supposed to have remained king in the otherworld and humans hoped, at death, to sit in his presence.

When he had become a young man, Horus claimed his father's rank and laid claim to his father's right to become leader of the gods upon the death of Ra.

Set, of course, was quite put out. He was actually a respected god among the Egyptian people, and had some claim to the position himself. He therefore contested the takeover by Horus on the grounds that Horus was far too young to handle the responsibilities of Osiris' offices.

Ra was on the side of Set, for Set had great authority among the gods and humans both. He probably felt it would be more acceptable, in view of Horus youth, also, to have a more experienced god in control.

However, Horus was the favorite of gods and men alike. Ra's attention was directed to the fact that his temples were not as well attended as they once were and that perhaps some new blood would be welcome.

Ra retired from the debate in a fit of pique, a dudgeon from which only a striptease by the goddess Hathor could rouse him and induce him to take part, once again, in the decision. This indicates that even the gods were allowed to have their little psychological problems, for this behavior would be seen today as an inability on the part of Ra to cope with his own aging, soothed, of course, by the age-old ploy of woman to restore a man's vigor to him by the assurance of her devotion to him and her view of him as a virile figure.

Ra returned to the hall and ordered Set and Horus to put their cases, in order, before him for consideration.

This was done, but seems to have had no effect on the ongoing battle of wits.

Set, under the guise of suing for peace, and in order to discredit Horus in the eyes of the other gods, attempted to rape him. Isis prevented the occurrance, and retaliated by serving Set a bowl of his favorite vegetable, lettuce. He ate it with relish and soon found himself pregnant by Horus, whose seed Isis had mixed with the vegetable.

Needless to say, Set was not as amused as were the other gods, who had great fun at his expense.

Horus never acheived a decisive defeat of Set, perhaps because of Set's popularity among many of the Egyptian peoples.

Finally, Osiris was called upon for advise. He rebuked the gods and people severely, adding that it was he who was in charge of the livelyhood and, indeed, the very lives of the people by virtue of his rule over their crops and food, and reminded them that it was to his realm that they must repair at death!

Ra, still in somewhat of a sulk, maintained that the crops were there before Osiris was and that they would continue long after he was forgotten and that, in whatever case, they would have existed had he never been there. He could not, however, argue the rulership of the otherworld and that man would have to face the decisions of Osiris in the afterlife.

This decided the issue and Horus inherited the position once held by his father. He reestablished the reign of Maat (Mayet), which Osiris maintained had been lost.

Set was put in charge of wind and storms.

Horus then visited his father in order to inform him about the turn of events and gave him word of Set's defeat.

In analysis, this is a story of birth, death and initiation. The holy one of the land, the bull and green god is sacrificed, and the elder god of wisdom, the serpent, becomes the ruler for a time. Unwilling to give up when his time comes, he is in turn defeated by the young god who is at once the offspring and the bull god reincarnated. This young god then visits the realm of death, indicating the custom of initiation as a visit to the world of death. It is not much different from the legends of the Celts which correspond to it, as the must, for their mysteries rose out of the great works of the Egyptian priests and the Magi of Persia.

So Osiris and Set are yet another pair in the Solstice kings. They are born and die, eternal in the life they give one another through the Goddess, and eternal in the death they give each other through their own contract, one to slay the other at alternate new years.

DEA

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"LEGALITY!"

DEA

It seems that many folk in the Pagan religions are honestly seeking recognition as legal and viable religious. A good part of these people are involved in teaching others. Several problems rear their ugly heads in the process of winning to the top in this indeavor.

For one thing, some folks fail to establish a basis for their recognition as seminaries for their state. I would say a prime concern would be to produce a number of fine, erudite and well-spoken spokespersons whom you have trained, for it may not be feasible for one person to do all the talking. There may need to be, somewhere along the way, testimony on the part of others for the ability of your particular school to teach even the religion you serve to the priests you make. If there is no priesthood, of course, you may have difficulty being recognized as a seminary.

In New York State there is some work to be done, for you must acquire a large library in order to be recognized, although, for a religion such as Druidry, which has always been taught by mouth more than by book, there may be some question as to how this rule would be applied. Since we are beginning the process at this point, the problem is yet to be solved, but the scholars we have now, and some of the people we turned out in the past may tell the tale.

One of the most important factors in this process is to first figure out what you want to do with the recognition and make future plans for the religion. Take everything into account and when you have clarified it in your thinking, FIND A GOOD ATTORNEY TO DO THE LEGAL WORK FOR YOU! DO NOT TRY THIS ON YOUR OWN UNLESS YOU <u>ARE</u> AN ATTORNEY OR HAVE ONE IN THE GROUP! This is an important factor. The people who handle this type of thing all the time will best be equipped to help you do the job with as little in the way of hassle as is possible. Take along all the papers you have written on the final decisions you have made in your thinking. Be sure you know what the beliefs of your religion are to be and what you will see as the future of all the programs you are setting in motion. Your attorney will be able to tell you what more you may need.

HOW TO FIND THE RIGHT MAN

Attorney after attorney will have his name in your local telephone directory. If you are an excellent diviner you may use a pendulum to find the right man, but I would advise against it. An excellent way is to go to your own attorney and ask if he is in close contact with any of the <u>corporate</u> attorneys. If he knows your objective he may be very useful in your search. However, if you do not have an attorney of your own, privately, you have a bit more to do.

The first step is to locate the names of all the corporate attorneys. This may be done on the site of your next step, the public library. At most of them there is a book which should aid you in finding what you are seeking. There is a directory of attorneys in most every town, and this is what tells you about where they have been and what they stand for in the community. You can decide, after a short time. Look for good schooling, records of bar association officers, religious freedom workers, important cases won and for what, and pick your favorite by narrowing down the field.

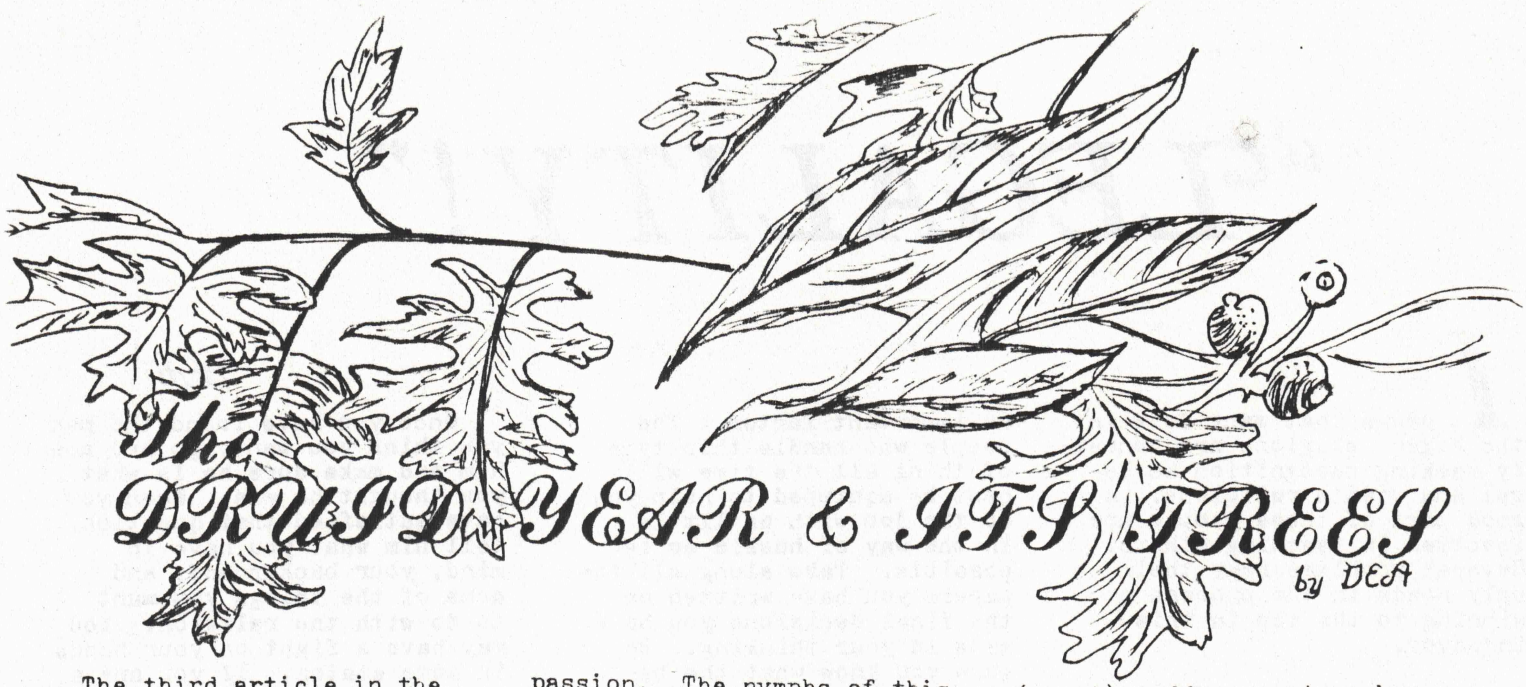
Once you have found the man you think you want, go and see him and make sure he is what you thought he was. When you have satisfied that question, tell him what you have in mind, your background, and some of the things you want to do with the religion. You may have a fight on your hands in some states. If you are a fighter tell him so, and also tell him you are willing to give him some token payment in advance so that he will be aware that you are serious. Also, find out whether his price is in <u>your</u> budget. Do not present the papers you have made out this first time, but ask him if there is anything special you should get ready for him and assure him that you have done your homework.

He should take care of most of the work for you and you will not be getting in over your head.

The not-for-profit corporate status has different requirements in different states, so you will have to find out how things work where you are. Your lawyer will do this for you, but to save yourself some money, do the job first if you are able. The local public library is again the place to look. State law will be easy to find, just ask the librarian. When you find the books, look up the legalization of religion, under the word religion. Then look up the not-for-profit corporate law. Although you may not understand it all you will at least find some of the problems you will encounter. Better early than late.

It is important not to uselessly spend the money to buy a center or a house for the school until you have established the non-profit, tax exempt status, for your payments will be higher to cover the yearly property taxes unless you live in a state

cont'd p.67



The DRUID YEAR & ITS TREES

by DEA

The third article in the tree series is concerned with some of the most important trees in the year sequence, especially as regards the mysteries of men and their relationship to the Goddess, all womanhood and themselves as representatives of the God. Write if you have any questions and I will try to answer. However, before you write, may I suggest you read the articles in this issue on The Green Man and the Men's Mysteries, as well as Isis and Osiris.

Ura

The third tree of the vowel set, and the one which rules the summer season is the Ura or Heather. It is sacred to the Goddess in her aspect of summer, the Mother and the Isis figure, especially as regards her consort, the Green Man or the Sacred King in the form of Osiris and others of the kind. It is important in the Osiris legend mainly because his casket was immured in the branches of the Heather in Byblos, where Isis later found it in the palace.

In Rome and Sicily the love-goddess, Venus Erycina, is the focus for the Heather month. In Sicily, Venus is connected with a bee legend, the white heather being fatal to her upon her courtship of Anchises, for the white Heather is protection against acts of passion. The nymphs of this great goddess there maintained a shrine to the bee-master, Butes, son of the North Wind's king, Boreas.

That is not the only legend of bees in association with the heather. The red heather in particular is associated with the summer sacrifice. Cybele, the Phrygian goddess also associated with the Ailm, or silver fir, was the object of a cult in which the young men self-castrated themselves upon entering her service in honor of Attis, the Phrygian Adonis, another god of vegetation, or Green Man. Born of a virgin mother, Attis died of this self-mutilation beneath a pine tree.

This emasculation may be due to an ancient mystery which deals with the summer sacrifice as an initiation into the later part of life, for it is concerned with the attainment of wisdom and knowledge, rather than the sexual aspects of the god of the early aspects of the year. In those times, it was most common for men to lose their sexual abilities during the latter part of their lives, as exemplified in the many records of temples dedicated solely to the reconstitution of these abilities by temple prostitutes.

The connection with the bees is that in sexual congress the queen bee emasculates the drone.

Among the Celts in Ireland, the crone, Garbh Ogh, a giant (great) goddess, set up her own cairn and died during the heather season.

In Gallic legend the goddess is Uroica, while in Germanic areas the lime-tree was substituted for the Heather, the lime-tree also being sacred to the mother of the Sagittarian figure, Cheiron the Centaur.

Duir

The oak is the tree of the need-fire and of thunder. It is not surprising that the two are associated, for once the lightening which accompanies a thunder storm was the only way to obtain fire through its action on trees and brush wood. The oak is the only tree used for need-fire among the Druids because of its tendency to light well and burn long and warmly. The thunder gods, Zeus, Juppiter, Dagda and more were also elder gods, rulers over the second half of the year, and father figures. The Midsummer season is the time of the flowering of the oak.

The most important of the oak trees was the one which bore mistletoe. These were known as the sacred trees and many mysteries surround their uses and functions. This is also the oak which gave the species its name of the Midsummer fire tree.

The oak is closely connected with the sacrifice, at midsummer, of the god-king.

Another association of the oak is that of one of the trees of the top of the lintel or dolmen of the alphabet. It is also known as

the tree of the door, and in many languages the word for oak is also the word for door. One of these words is Duir, the word by which the Irish Druids know the seventh tree of their year. Most of these double words are derived from the Sanskrit, Dwr.

The oak is the tree of endurance, and it is easy to see why. It was considered to be the strongest of all trees.

The oak is also connected with the ash, tree of rebirth, also associated with the trees of sacrifice, such as Yggdrasil. Poseidon as the ash god, and Zeus as the oak god, are both thunder gods from ancient times, but Poseidon's bolt is now a trident. Zeus Ammon (in association with the oak) is a ram-headed god, as is Osiris and Amon-Ra.

The oak as a door tree is a deep mystery, for a door has two sides, and leads us to the two faces of the god which battle each other at midsummer and midwinter. This clue to the men's mysteries is one which cannot be overlooked, for it is one of the most important parts of the male's life, that he assumes the aspect of wisdom. This older man and the younger male who assumes the inner priesthood duties in service to the goddess are the chief faces in any group. The elder and wiser male is today symbolized in most groups by the summoner, or he who deals with the outer world, while the priest who does ritual is he who is young and in the vigor of his youth - to be lead by the priestess or Grail Princess through ceremony to initiation.

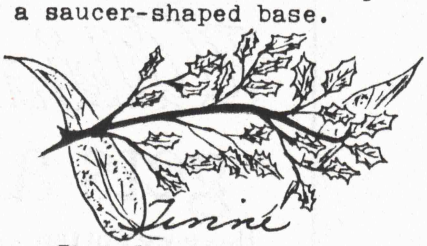
It is known that the oak was no more important to the Irish Druids than any of the other sacred trees, but the French and British Druids are of a younger aspect and revere the oak greatly. Also according to Graves and others, the oak cult seems to have come to Britain from the Baltic circa 1500 B.C., give or take a hundred years, and may have been the especial cult of a local type, having outlived what they knew of the rest of the sacred trees.

The oak differs greatly in aspect, from a stunted shrub to a great and lordly height and age. Its sign is the acorn derived from the words 'ac' (meaning oak), and 'corn' (meaning seed).

Oak leaves are most often wavy or lobed in outline, but not always, as some have pointed leaves or no indentation at all. There are even oaks which are evergreens.

There is an enormous variety of oaks for the tree fancier. Asiatic oaks, European oaks, English oaks, American great white oaks, and evergreen holm oaks. They even come in colors, such as the white oak mentioned above, the red oak and the scarlet oak.

The red oak is particularly interesting as it is so obviously a tree of the Goddess as regards the God in his midsummer aspects and the sacrifice of the God at this time. It is called the Borealis oak, is hardy and broad-spread. It has a half-moon crown and large leaves which are flame-shaped, deeply lobed and finely pointed with <u>three</u> small points at the tip of the leaf. The acorn, broadly conical, sits upon a saucer-shaped base.



The eighth god tree of the Druid year is the Holly, although Graves maintains it is probably not the Holly as we know it today but the ilex which is meant by the term. He has, however, made a bit of a mistake in the description of the kerm, for it is not the scarlet oak which is the evergreen, but the holm oak.

The ilex is a holm oak, an evergreen. It is known as the holly oak, holm being the Old English for Holly, just as ilex is Latin for holly. The holm prospers in any kind of soil except where it is very cold and prefers an open, sunny place. It can be expected to grow 12 to 15 feet in the first 10 years.

The Holly is the symbol of the sacrificial king in his aspect of <u>self</u>-sacrifice and is found in the Tarot deck hanging by one foot from a branch or T-cross hewn from a holm oak. Later in the year, at the correct time of Yule, we will be printing the information on on the Mistletoe, in which a discription of this sacrifice will be seen.

This is the tree of the Green Knight and corresponds quite nicely with the sign of the zodiac called Leo. The beast of this sign is the lion which, although he is a great king, is also the sacrificial king in the self-giving aspect. In Arthurian legend the battle of Gawain and the Green Knight is a midsummer legend of the two who destroy each other at alternate new years, a subject which is extensively covered in this issue.

The Duir Oak rules the waxing part of the year, while the Tinne Oak rules the waning cycle. It is said that the ilex or Tinne oak is the bloody oak, which, besides the above connection, links it with the god of the hunt and the autumn sacrifice of animals for the winter season. The bark of the holm oak is even used in the tanning of hides.

The Tinne is also the tree of the Tau, linking it to the Hanged Man once again.

There is some confusion about the sacrifice, for it is the oak king who is supposed to be sacrificed, but the Holly or Tinne oak king who hangs. I think this has a great deal to do with the mysteries surrounding men in their early and late lives, the change between which is the crux of the matter, for the early king, that is the Duir king, is sacrificed, while the Tinne king lives in sacrifice to others.

The Tinne month is also that of the barley harvest and it is also a thunder-god month in its aspect of giver of fire.

Coll

The final tree of the season and the ninth of the god-trees is Coll, the hazel, and it is much connected with the midsummer rites of manhood, as it is the tree of wisdom. However, it is plain to see that this tree is an aspect of the latter part of the life of the male and therefore sacred to the god of the waning year.

The Hazel rules the nutting season and especially the Hazel nut as an embodiment of wisdom.

An Irish legend called Connla's well tells of a well near Tipperary surrounded by nine hazels of poetic art. They are said to have produced flowers and fruit at the same time. All the knowledge of the world was said to have been contained in these nuts. The salmon in the well knew the secrets of the arts and sciences from having eaten the nuts which fell into their watery home.

The Hazel is also the tree from which divining rods are cut, for they are the best diving tools, and are used not only for finding water, but for finding treasure.

The Hazel fruits after nine years and thus is sacred to the Goddess.

MacColl is the Irish god connected to the Hazel and is known for his wisdom. He is coupled with the son of the plough and the son of the sun in a triune marriage with the triple goddess of Ireland.

There is also a Fenian legend of the Ancient Dripping Hazel in which wisdom is put to negative use.

Heralds carried hazel staffs or wands.

This concludes the trees of the summer months and in the fall we will cover the final trees of the year of the Druids, Muin, Gort, Peith and Ruis and the final trees of mystery including the mistletoe and apple.

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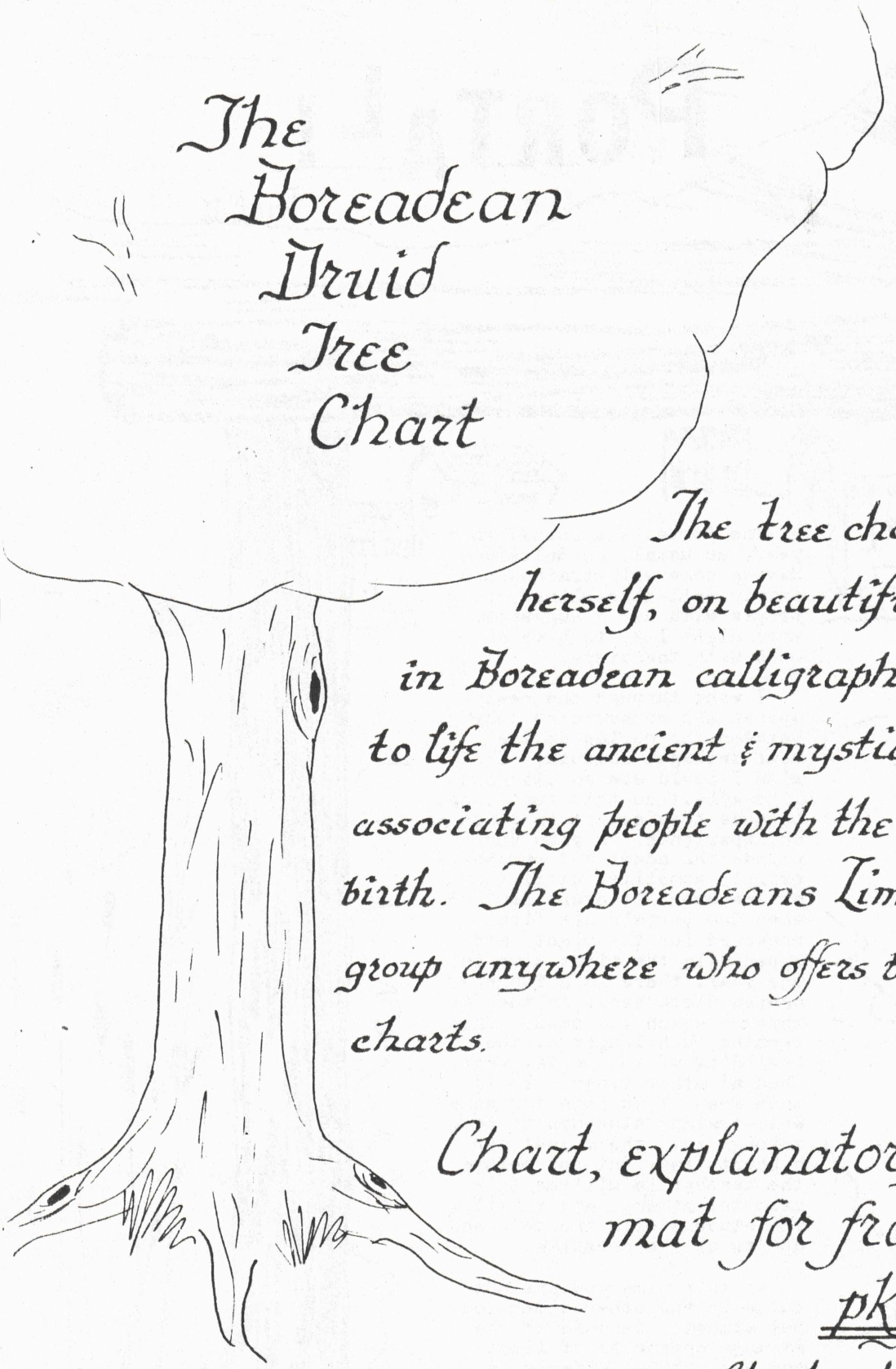

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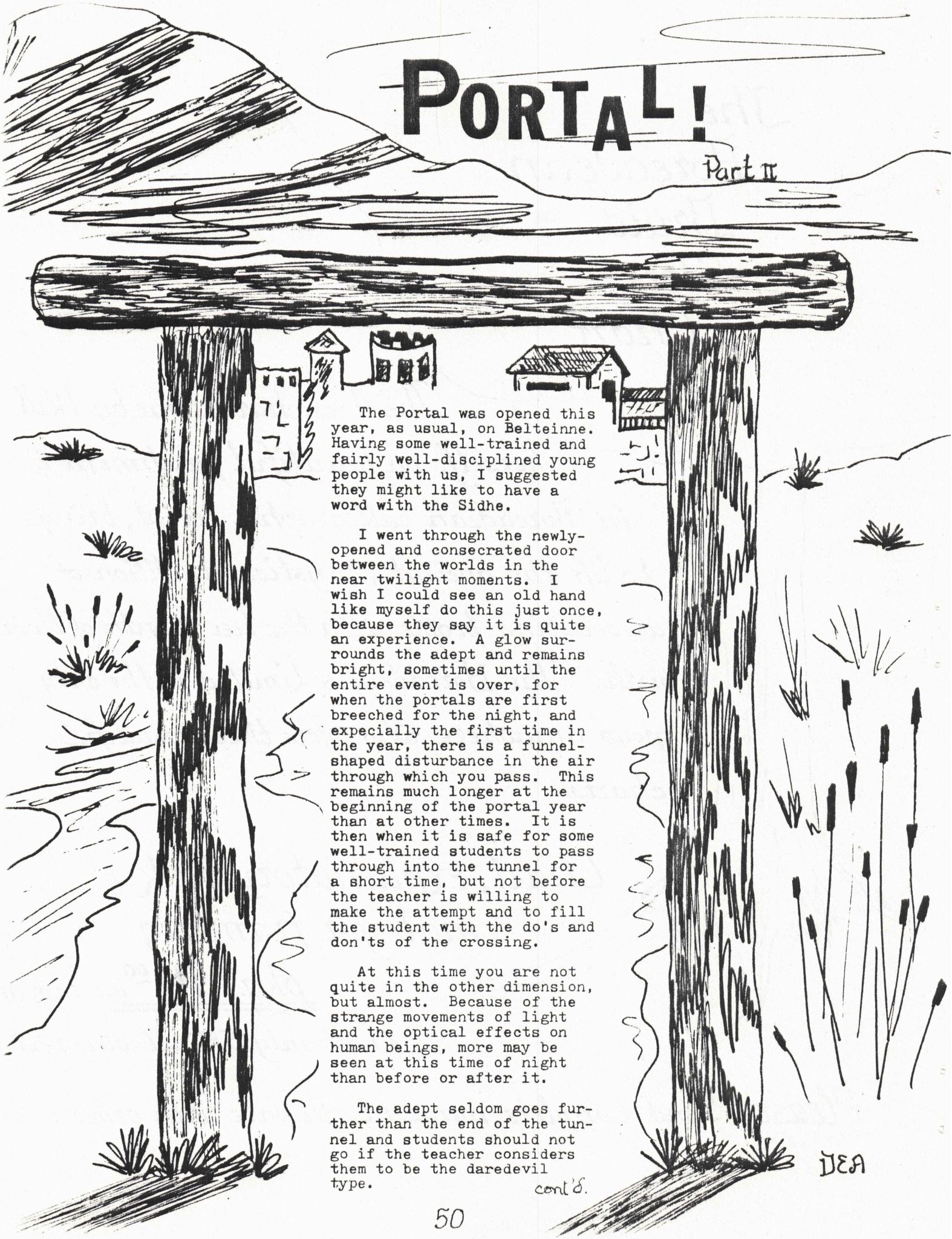
PORTAL!

Part II



The Portal was opened this year, as usual, on Belteinne. Having some well-trained and fairly well-disciplined young people with us, I suggested they might like to have a word with the Sidhe.

I went through the newly-opened and consecrated door between the worlds in the near twilight moments. I wish I could see an old hand like myself do this just once, because they say it is quite an experience. A glow surrounds the adept and remains bright, sometimes until the entire event is over, for when the portals are first breeched for the night, and expecially the first time in the year, there is a funnel-shaped disturbance in the air through which you pass. This remains much longer at the beginning of the portal year than at other times. It is then when it is safe for some well-trained students to pass through into the tunnel for a short time, but not before the teacher is willing to make the attempt and to fill the student with the do's and don'ts of the crossing.

At this time you are not quite in the other dimension, but almost. Because of the strange movements of light and the optical effects on human beings, more may be seen at this time of night than before or after it.

The adept seldom goes further than the end of the tunnel and students should not go if the teacher considers them to be the daredevil type.

cont'd.

DEA

The usual smells of horses, dogs and leather came at me as I neared the end of the tunnel. The rock music being played in the other part of the park was replaced by the indescribable sound of faery music. Performing my usual greetings and the small ritual with which I usually announce myself, I asked permission for the students each to speak for a moment with any of the Sidhe who were willing. Permission was given. I returned to the others through a mist.

Cautioning them all to refrain from eating, drinking or making love should any accident leave them on the other side, I sent them, one by one to the other side. They knew full well what the requirements were for ritual acquaintance with the Sidhe, and must have done well, for they all returned, one by one.

I had sent one of the men first and one last. Each person returned with a quiet nod and others followed. Fergus was last and as he walked toward us we turned to leave. No one had spoken.

Later we shared the experience and I learned what sensitivity my students possessed.

Music was common among the phenomena sensed by the adventurers. Light and the experience of other Faery beings were also prominent. Some messages were received which were personal, some had to do with us all.

Best of all, there was a difference in their attitudes, a quietness about them now.

Like Karate and dare-devil stunts on T.V., this undertaking is no Saturday night trick for the inexperienced, and I caution those of you who would establish portals or go through existing ones that you must have training and be well aware of protocol before making the attempt. The students we took through that night have been students for at least two years and are well aware of all they must do and must not do, but I would not think of allowing them into full Faery territory for some time to come. As the portal establishes itself for the summer I will use all the authority I can muster to keep them from using even the tunnel, for I am not fond of people disappearing under my responsibility.

I do, however, feel that after two years of study and some phenomenal test marks, there should be some exposure for the e x c e l l e n t students who honor these beautiful beings and consider them the most advanced of teachers. Circles within the religion are fine but there are also outside experiences to be had which help the student grow and become even more disciplined. The deeper their acquaintance with the people beyond the portal, the more the discipline increases and benefits them.

The Druid lives on a lightline between the worlds, even more so than today's shaman, for he or she never leaves that lightline at any time. The personality must be very solidly based and although a spirit of adventure must be present, there must also be an attitude of extreme caution. Magic is not to be entered into without thought and a steady hand on the self. The smallest weakness will expose the adventurer to the various depths of maladjustment of the qlipphotic influences: posession, elemental annoyance, negative psychic phenomena, poltergeists, drug and alchohol involvement (to escape the effects of the problems) and many other side effects. It hampers development both in the world of matter and of spirit. T h e thoughts may be thoroughly maladjusted by the experience, for weakness allows neg tivity.

Positive attitudes are also essential to the portal traveller. Self-assuredness should prevail and the travel should be previously planned to the smallest detail. Every possible contingency should be revued, scrutinized and decisions premade.

It does not really matter that some of you do not believe in physical portals, for you will face mental ones if you are involved in the occult. DO NOT TRY MAGIC OR PORTALLING UNLESS SOMEONE WHO HAS BEEN INVOLVED FOR MANY YEARS IS WITH YOU AND WILLING TO HELP IF YOU NEED IT!

I am aware that some of you will insist on doing ritual from some of the grimoires, and thank goodness most of them have been written so that only those who have been involved for some time will be able to do them correctly by finding the mistakes or codes and changing things. However, if you have little experience, do not do them at all!

One of the greatest problems is that modern man has not retained his ancient caution against the other worlds. It became a popular concept that if you turn your head to these beings and situations which can occur and believe in o e man's ability to die in order that you may do so with impunity, you will suffer no ill. There is no truth in this concept. Neither is there a truth in the adage which states that if you cannot see it, hear it, taste it, feel it or smell it it does not exist! Air, in its pure form, does not fit this criteria, but I am sure you can see what a disasterous effect its lack would have on humans. Also, you can readily see its effects upon other things. The same is true of these negative aspects in the personality wh ch occur because of the lack of attention to upward spiritual seeking. If you live in New York City you will know what I mean; and New York is no longer the greatest seat of street crime, for even small towns are being hit; but crime is only one facet of the negative personality associated with a lack of watchfulness. When alligned with magic and portaling it is devastating, often because of the lack of solid evidence that something is actually taking place in the individual's psyche, until it is too late.

Thus, the portals here are once again opened and others have touched those who are beyond. People do not blunder into this portal, incidently, because most people would not know how to make it work for them. It is therefore my responsibility to see that those who pass through this one are thoroughly prepared.

I would not like to see the portal disappear, for to me it is like another life which I have helped engender. What is beyond is a land with great teachers whom I respect and admire. Contacted, those guides are reliable, kindly friends.

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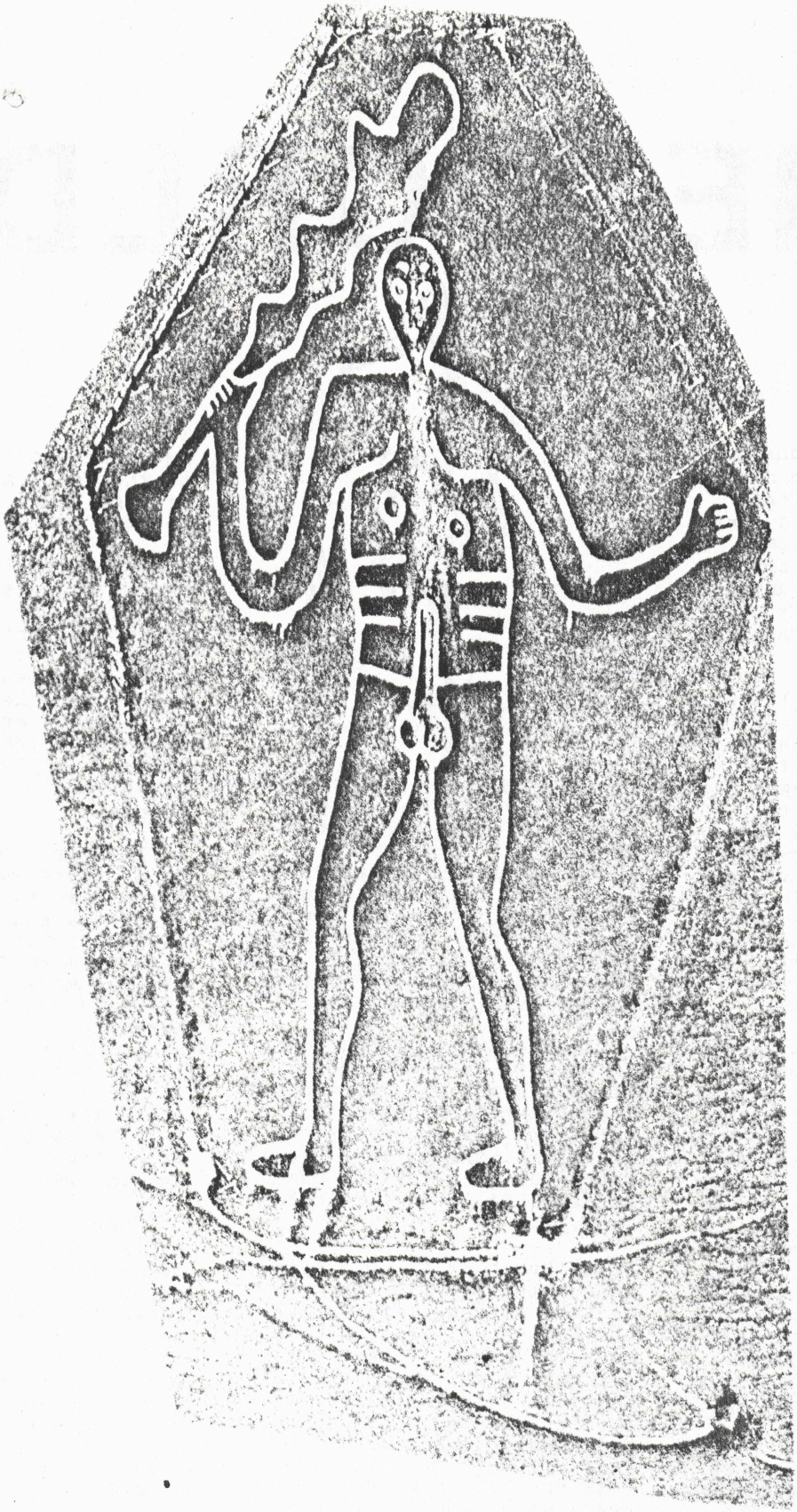
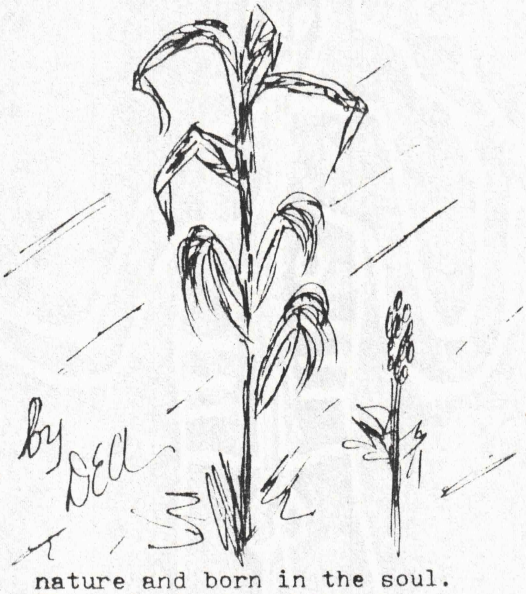


Midsummer Season-Solstice

THE WORLD OF



The world's religions may not look the same upon surface inspection, but there are legends which are as far-reaching as time and space allow. One of these legends has become an all-consuming interest for me, for it so deeply concerns the mysteries of the World King.

In Egypt, there still exist many portraits of Osiris as the Green Man. Although not called exactly by that name, his picture appears on the walls of the tomb of the Nineteenth Dynasty Queen, Nefertari. In the portrait he appears clothed in white, but with green skin, in the Hall of Judgement. As the Green Man he would be a god of fertility, but in the Hall of Judgement he would be a god of the death aspect.

Now this may seem a rather odd thing to some of you who are aware that fertility must be linked to life, while the obvious connection of the Hall of Judgement with death seems to be in diametric opposition to his coloring. However, we have all been raised in a society of straight lines and corners, while the Egyptians thought, like the Celts, in circles. Life was, then, impossible without death, and death without life. After all, Osiris <u>was</u> the classical "god risen from the dead by the aegis of a goddess."

In Greece, the great Lord Boreas of the Lands beyond the North Winds was the one who brought his son and came to their country to be come the Bacchus and Dionysus of their mysteries. They were, according to Gaskell in his dictionary of all Scriptures and Myths, "-a symbol of the Higher Self evolving in all the lower nature and born in the soul. The 'vine' with thich the symbol is connected is the same as the 'tree of life' which signifies the spiritual life which ramifies through all things. 'Wine,' 'the blood of the grape,' symbolizes the spiritual truth and life which intoxicates the lower nature and renders it powerless."

In the Celtic legends and in worship even in modern times the god who impregnates the Mother Earth as a Virgin Mother in the spring is the Green Man, the Walber, Green George or Jack-in-the-Green, as he still is called in England.

Although he is in a type of continuity with the gods we know as Esus, the Aurochs, and Cernunnos, the god of the hunt, he seems to have a separate story which sets him apart in some instances. He becomes the God of Life and Death who returns from the land of Death to fertilize both the Mother as Mother in preparation for the Yule birth and the Mother as the earth in preparation for the harvest.

Most of the contradiction in these terms seems to have risen because of the rise of Pelasgian rites of the Mother in Greece and the Sun religion of the Celts and Aryan people of many kinds who held the country for some time.

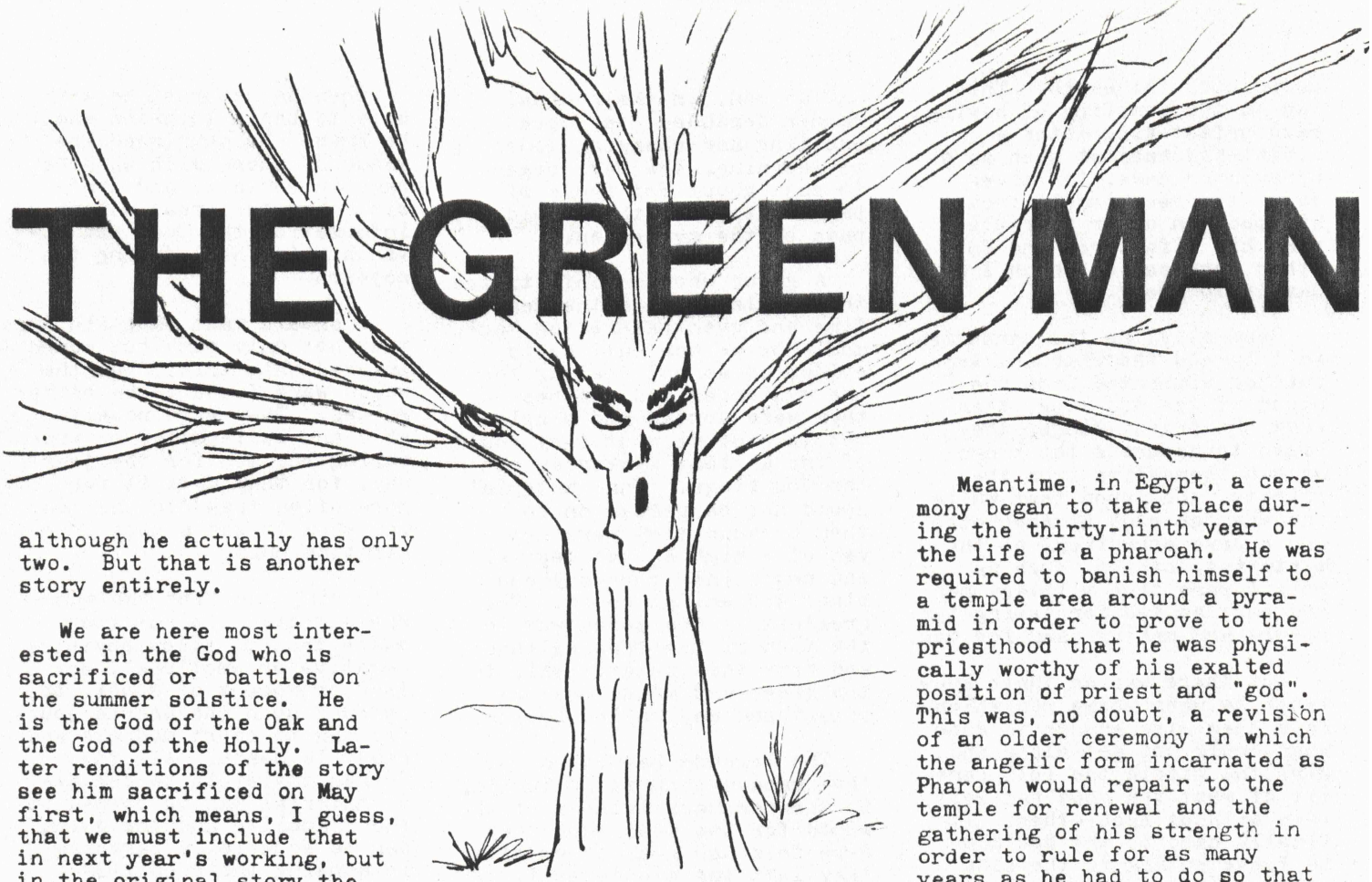
The Pelasgians, being a people oriented to the Mother, related everything to Her and to Her mysteries. Thus, the Green Man was then her consort who appeared in the spring to make her pregnant and then became the spirit of the crop which was sacrificed in the fall by the Hag or Crone for the good of the people.

In Egypt, on the other hand, there was a balance between the men's and women's mysteries and they were of equal importance. It is this area from whence sprang the Persian Magi, closely followed by the Celtic Druids. Here the sacrifice was not a sacrifice at all, but a battle between two men who fought as might good and evil, the Goddess Isis being the vehicle through which the Lord of Light, Osiris, was born again.

There is a third in this series of sacrifice-battle occurrances. A Welsh myth, probably of Cymry origin, speaks of the agreement of two knights or kings, one of holly and the other of Oak, to battle (and/or behead) one another on alternate New Years, that is the two solstices. All this fracus was to be for the possession or love (depending on the version) of a lady (in the Welsh myth, Creiddylad). The Goddess over which they dueled can also be found in the Greek grove of Nemi!

So, it may be seen that our Green Man has many faces.

THE GREEN MAN



although he actually has only two. But that is another story entirely.

We are here most interested in the God who is sacrificed or battles on the summer solstice. He is the God of the Oak and the God of the Holly. Later renditions of the story see him sacrificed on May first, which means, I guess, that we must include that in next year's working, but in the original story the solstice is the place for the Green Man.

The standard story is that the Bull God is born at the winter solstice and is killed or dies at the summer solstice. These events are solemly celebrated in most witchcraft circles, the God becoming the consort of the Goddess whatever face he may wear.

The roots of this tradition go back many thousand years to the time when the angels sent kingship to earth for the first time. This was truly a marriage of heaven and earth. Actually it does not matter what you may call these beings - angels, gods - they were the same; the final incarnation before material birth.

This marriage of heaven and earth was so important that it has forever been celebrated by mankind in one way or another. At that time we, as an experiential mode of the Creator Force, began to learn civilization and the ruling of our selves. This was a milestone in the development of the Creator Force itself, and we have a right to celebrate it forever as a part of that Force.

When that being was married to earth through rulership of it and through his relationship with earth women, it began a tradition that he was as the earth. He brought with him all the mysteries of plant cultivation, of animal husbandry and many other techniques. All this appears in Sumerian manuscripts and becomes the provence of gods and mysteries by the time it reaches Egyptian papyrus, but if I did not make the story short here I would be writing the book for this issue.

As the land, which this great king became, and with his command of the techniques required to till that land as was needed by the population residing upon it, he represented both a threat and a savior. If he became ill, the land became ill. If the land became ill it was because of him. As the legend spread and people began to be more into it than into the scientific truths behind it, it was thought that the Goddess, if her consort did not perform his duty as the land, that is provide for the people and make sure the land produced their sustenance, should do away with him and acquire another consort. After all, She was the earth.

Meantime, in Egypt, a ceremony began to take place during the thirty-ninth year of the life of a pharoah. He was required to banish himself to a temple area around a pyramid in order to prove to the priesthood that he was physically worthy of his exalted position of priest and "god". This was, no doubt, a revision of an older ceremony in which the angelic form incarnated as Pharoah would repair to the temple for renewal and the gathering of his strength in order to rule for as many years as he had to do so that the people could learn as much as possible before he had to leave this realm. From this ceremony and its periodicity came the legend of the sacrificial king's tenure of office as the consort of the queen of the Pelasgians.

This king was chosen for his looks and popularity with the people and was given everything he could possibly want for his comfort and peace during the short time remaining time in human form. At the end of the time he was sacrificed for the good of the fertility of the earth. This, again, leads back to the Goddess oriented matriarchies.

But what happened to the original legend of the God-king (and his renewal ritual) among those who were versed in the mysteries and knew that there was another reason for this renewal and for the resulting regeneration?

It is well known that in ancient times, but long after the God-king of the Egyptian people, that his descendants carried on as best they were able in his footsteps, imitating, where they were unable to find the reasons behind, the movements of the God-king when he was incar-

nated upon the earth. This led to the practice of having each priest-king enter a cloistered habitat such as a pyramid or cave, for three days, to free himself from his body in order to replenish his life force and for other purposes of which I am unable to speak.

Gradually, as the centuries went by and the Pharoahs were further separated from the blood of the God-king, then from the priest-kings, they began to separate the kings within themselves from the priests, and found that while one Pharoah such as Amenhotep was a true embodiment of the mysteries, others, such as Seti I, were true military men and best suited for taking territory and making laws for man.

But there was an inate knowledge between these men which made them wise enough to know they could not get along and give the people the full benefit of what the gods had left them without each other. It finally came to the decision to leave ruling to the king while religion and the mysteries were the sphere of the priests.

It gradually became an outmoded process for the king to retire for the three-day time of rest and renewal, but the practice was continued for the priests, guardians of the mysteries.

Long after the separation of "church and state" there came a time when men of talent in the field of religion and the mysteries came from other countries to learn from the Magi No man was actually turned away, but different levels of ability were answered within the priesthood with different levels of initiation, the passing of which was mandatory for further study. These levels became known as grades or courts and later as degrees. From this set of degrees come the systems still in use today, although most of this story is unknown to the outer world.

With the students from other countries came the Magi, later the great magicains of Persia. They took the mysteries back with them to their own country where their seeds were as scrupulously sewn as in the homeland of Egypt. As new religions came and went, and as men, in their usual manner, demanded ever more exciting and changing modes of learning, the Magi began to cast about for those of promise to whom they could pass on the mysteries.

A group who had infiltrated the middle east in the meantime and even before the Magi, and whom we now call Kelts evidenced an odd feeling for the mysteries and the best of them were sorted and singled out to receive what they could of the ancient mysteries of the God-kings. What material could not be passed on to them because they were not yet of a high enough degree, was coded into ceremony and plant and animal codes. The greatest of the codes was in the form of the tree calendar, and from this relationship to the trees and woods the new priesthood was called Druids.

The legends passed on to them caused them to go looking in the northern islands of the world for the Gods whom they were told had gone there after they left the middle east. It is this legend which saw their final settling in the country we now call Ireland.

Through all this moving around the thread of the mysteries was never lost. The God-king was never betrayed, but now the mystery was played out in the body of every initiate, for all these priesthoods required the three-day "journey to the land of death" during which the person became transformed.

This journey was of the greatest importance to the initiate, for it caused in him a transformation which, if not physical, was at least a transformation of the mind. He was put into the "tomb" a man and came out an enlightened individual with the mind of an elder.

Incredible amounts of preparation were involved along with copious amounts of information which he must take with him to the "Land of the Gods." He must know exactly how to behave and how to greet the Gods. He must know how to heal the sick he found along the way who did not know who or where they were. All this was poured into him in the years leading up to the great trial.

When he returned he was able to begin to teach what he knew. He nourished the minds of those with whom he came in contact, and shared with them the great wealth of information the Gods had given him (or her) during the sojourn.

I should make it plain here that not only men, but women entered this trial, but the women were found to be better guides. They were usually able and well-suited to preparing the men for the journey, for they made it far more often than did the men, for whom it was a once-in-a lifetime work.

During the time the man was entombed, he was ever aware that to allow anything negative or emotional, any fear or moment of doubt, to intrude upon the sacred journey was to court madness and possible death. All the forces invisible to the eye of material man is opened to the traveller and the djinn can be especially perverse in showing their hellish side to one who insists upon venturing into their territory. This fact led to the sight of the journey as a combat between the forces of light and positive thought within the self and the forces which would destroy a man during the initiatory trip. A priest would consequently see himself as being in a battle with himself.

The initiations were held in the month of Duir at the time of the summer solstice and there was a correlation between the journey into death and the changing of the sun at that time of the year, so the religions of the Sun folk, from Egypt onward, saw all this with their accustomed "as above, so below" attitude. The initiate became as one with the Sun God, as was the first angel-king whose custom began the tradition.

Thus the man who became the author of the methods which produced the great crops in ancient times and who was the Green Man of the Egyptians, became Everyman of the later times.

The Oak King and the Holly Lord fight every Solstice yet, but the result is ever the same, for on the Midsummer morn the Holly Lord rises the

cont'd p. 66

MIDSUMMER

Season of Life & Death

Midsummer will soon be upon us! I wonder how many of you know of the myths behind what we celebrate at that time. Apart from the fact that it is the season of the longest day of the year, it has other meanings.

Very early in time, poisonous dragons flew through the air. Excited by the heat of the summer, they copulated. As they did so, their emissions fell to earth, and so polluted the drinking water.

Another curious story from early times is that of the god Balder. Balder was the much loved son of Odin, who was gentle and wise to all. Balder told his fellow gods of a dream he had that seemed to foretell his death. Upon hearing this the gods all gathered together and decided something should be done to protect him. They called upon the goddess Frigg to extract an oath from every creature, plant and substance, making them promise not to harm Balder.

This was done and the oaths were tested by striking him and throwing everything possible at him. Still, he remained unharmed. However, there was a resentful god named Loki who was jealous of Balder. He disguised himself as an old woman and tricked Frigg into admitting that she had not gottan an oath from the mistletoe because it seemed to young.

Loki then went and gathered up some mistletoe and rejoined the gods who were still proving Balder's invulnerability. He then spoke to blind Hoder and asked him if he would like to join the festivities and do honor to Balder. Loki then gave the branch of mistletoe to Hoder and directed his aim. The branch hit home and Balder fell dead and was creamated at sea amid universal mourning.

Until very recently, as legend has it, a ceremony involving the lighting of a bonfire called Balder's Balar (Balder's balefires) was celebrated at Midsummer. At this ceremony an effigy of Balder is burned to represent the legend. At various times, down through the ages the effigy has taken the form of a human representative. It was thought that this ritual burning would cause the sun to shine, trees to grow, crops to thrive, and man and beast to be guarded from the actions of malevolent beings. These balefires were usually fed with the wood of an Oak tree after its mistletoe had been cut, thus making the oak vulnerable.

Another related story concerning the lighting of bonfires is the tale of the custom in honor of the birth of St. John the Baptist. The lighting of and celebrations around the bonfires were social occasions held to celebrate the coming harvest. It was thought that by lighting the bonfires it would strengthen the weakening sun. The bonfires were lit to the windward so the smoke would blow over the grain to enhance its yield. In some areas, burning torches were carried through the fields to guard against mishap. In addition, a piece of blazing turf was thrown into the growing corn or carried around the cattle as a further method of assuring fertility and a successful yield. The bonfires were then jumped as an added measure intended to stimulate crop growth.

Plants also played a big part in the Midsummer fest. A branch of hazel obtained by walking backward toward it and cutting it with both hands between one's legs could be used do guide someone to hidden treasure. It had to be cut at night and it could be tested by holding it near a body of water. If the branch squealed like a pig everything had been done successfully. Midsummer Eve Fern Seed was said to do about the same thing by revealing buried treasure. It is said the treasure would glow with a bluish flame. It also was supposed to make men invisible!

Another plant associated with Midsummer, and with which myth is connected is St. John's Wort. This is a plant which blooms with a yellow flower resembling a miniature sun. It is said to repel evil spirits and "if applied to the mouth of an accused witch, it will make them confess." This plant, passed through the flames of the bonfires, enhanced their magical and protective properties. A flower picked before dawn of Midsummer Eve and placed under the pillow of a young girl, would give her visions of her husband-to-be. A childless woman who picked a flower while walking naked in her garden could expect to bear a child by the following Midsummer.

As you can see, the Midsummer festival has held many traditions and has had many folk-stories surrounding it down through the years.

I wish you all a very fruitful and prosperous Midsummer. I will return to you next issue with an article on the traditions of fall. Until then...

Drune

The Second Year

DEA

Obviously, a person does not stop growing in the mysteries when he becomes an adult, and obviously, especially in small groups, there will not be new candidates every year to go through the mysteries relating to becoming a man. What, then, do the men do at this time? How do they keep alive the mysteries and keep them growing in the minds of the active clann priest?

For those who have not accomplished the Grail working the first year it can now be renewed. For those who did not, for some reason, take on the workings of Grail knighthood, this may be the time for it. The details of how this is begun are in the May first issue, 1982.

This work, however, does not keep alive the tradition of the men's retreat from the world and from women for a few days and this is important. Therefore, our own priests take on a yearly quest for the three-day period.

The place for this event is a wooded area some distance from Watertown. There are high hills and lovely streams and almost no one goes there, especially at the time of year when the men are there for this retreat.

There is no way to drive all the way in and the long walk is a part of the discipline of the occasion. It is considered necessary that they pass over water in the last leg of the journey and a fine stream provides this necessary water, along with a place to bathe while they are there.

This, then, is the place where those who are not necessarily going through the new mysteries of manhood but wish to renew themselves, may investigate the worlds of sacrifice - the Green Man, the Corn King, the relationship he has to the Virgin, Mother, Hag.

During this retreat the group may have established a theme for meditation and the spoken sharings, or each man may have his own ideas about what he would like to do. The following should give you some idea of a schedule of events for an all-men's retreat in the mysteries.

About a week before the beginning of the outing the gear which will be taken into the forest is gathered and blessed by the priest. He also selects a project to do with his hands while the meditation is going on. Psychic ladders of wooden beads and leather thongs may be one project. Another might be the making of a handle for an athame, scian or sword.

On the night of the Summer Solstice all is completed for the ritual. To all intents and purposes the Bull God has passed from the earth and entered into the tomb. It remains that in three days he will rise the Stag God and will be responsible for the second half of the year. The good harvest has been invoked and the Bull's life sacrificed that a good crop may be insured or that the coming of the wisdom time of year may bear fruit in the minds of the people.

It is now that the men leave and seek the spot reserved for the mysteries of manhood. They take only a few clean clothes, knives and water. Most of them will fast except for the berries, nuts and herbs they will find in their secluded spot.

Travel may be done by car for a part of the trip, but they must trek the rest of the way into the territory with their packs.

When they arrive an all night watch is posted, as there would be if there were no mysteries being observed at this time. At dawn a ceremony is done in sacrifice to the rising Sun.

After the dawn ceremony a lean-to is built and a fire-pit constructed, if one is not present. The building of the first fire of the watch is done as soon as possible after the sunrise as man's answer to the new god form.

These tasks have another purpose that of putting them in touch with their surroundings, the land and its attributes in their special place.

After their three-day working the entire camp is dismantled and all replaced as it had been when they arrived.

When construction of their camp is finished a light meal or water is taken and a rest period follows. Another light meal is taken when they rise. After this meal there is no talking.

A climb to the grove of meditation with stops at the stations of the gods introduces the real purpose of the retreat. The men stop at the stations, each with his own

meditational goals in mind, to receive word from one or more of the gods on his meditation. He carries with him the project which will busy his hands while he does them.

Each of the men greets the gods. The upward climb leads to the grove where meditation upon the truth given by one or more of the gods on the way is begun. This meditation may continue for the entire retreat during each of the meditational periods, for normally the gods will see what needs work as the priest prepares for the trip. If no message is received then it may be taken that whatever was decided upon as a meditative goal for the man in the week before the retreat was exactly what would have been picked by the gods themselves.

As the meditation begins the man is uninvolved with his surrounding world but as he firmly establishes in his mind the theme for the retreat he begins work on his project, something which will not demand so much attention that he is unable to concentrate on his meditation, but something which will keep his hands busy until the meditation period is finished.

When all are through meditating for this period they return together to the base camp where speech may be resumed and some type of permanent improvement is made: the clearing of streams; the catching of fish is done or berries are gathered for the evening repast.

An afternoon walk with exploration of the surrounding country may be done and the men prepare for evening.

The small meal is consumed, again with water, and evening meditation is begun. The fire, banked before the trip to the top of the hill, is renewed, for this is a meditation in the fire element. The first was a centering of thought and was of the air element.

The men gather in a circle around the fire and the projects once again appear. The same technique is practiced. The beginning of the meditation is done with no attention to the surroundings but once the thread of concentration is established the projects are taken up and used as a tool once again.

When meditation time is finished stories may be told and meditation shared. As the fire dies down it should be banked for the night and not allowed to go out. The men lie down on the earth and sleep.

The day which begins with that sundown is the second day of the retreat and the dawn should find the men ready to rise again. The usual small meal is taken and the trek to the top of the hill with the required stops at the stations of the gods made. The meditation over, the men descend to the base camp where they may speak again.

The camp is now tidied up and the games begin. These games should be decided during the week of preparation and be in conjunction with those games and weapons with which the ancient gods were associated. The throwing of axes, spears, the light jousting of knights between themselves and not for the delight of the ladies, throwing of knives and races are all good sports for leisure time.

The games over there is a meal taken and the second series of afternoon walks may be augmented with herb hunts. Another type of hunt is done by one man hiding something such as a poppet and the others looking for it. Often this is an image of the Sun God and is hidden by the elder priests while the younger candidates and lower initiates do the hunting. An afternoon period of rest or lectures by the older initiates may follow with the chores for evening meal afterward. The evening fire is lit and the thoughts of the men turn toward the Sun God in his elder aspect.

Night falls and the men turn to their beds upon the earth as the Mother rises to enfold them in Her rays.

This evening begins the third day of retreat. The dawn sees the men rise for the final morning ceremonies. They should include chanting and linking with the sun. This is all done before the small meal which serves to break their fast. Once again they climb to the top of the hill to do meditations. The Gods on the way have now become guides and one should have emerged as the most important for each man. The projects should be finished during this meditation and carried to the edge of the hill, held to the sky and blessed. Any new work at the top of the hill should be done at this time.

Upon return to the camp the men resume speaking and a display of the projects may take place. The noon meal follows any merry-making which may take place

During the afternoon the breaking of camp is followed by a sharing of personal views of the god who was special to each man during the working. An offering of some kind may be presented on the hill to that god and/or buried at the shrine to him.

All things are replaced as they were and the supper meal is taken.

cont'd p. 66

Rites of Passage to The Summerland

We would like to take this opportunity to salute a wonderful woman who went to the summerlands at the beginning of March, this year. Her name was Mary DuGuesclin Sheley. At eighty, she had been the best of mothers, a well-loved grandmother and a good wife for over sixty years. Descended from generations of marshalls of France, this woman wore dignity like a robe. As do most of us, she had her waspier side as she grew older, but her kindness and gentleness never faded. She always did what she felt was the very best she could for everyone and love was her nature. What more could any person want in a Goddess figure?

So, Mom, even though you were a bit mystified by my religion, I salute you, for you never ceased to love and encourage me, in all I did.

DEA

Goddess Midsummer Lady

There are many mysteries surrounding the celebration of the Midsummer Rites. I think one of the most important is often overlooked by everyone, for the woman, too, has a large part in the pageant.

In the Egyptian legend of Osiris, Isis and Set there is abundant evidence that Isis had a part in the slaying of Osiris by Set. This holds true in the Welsh version, for there, Bloduedd aids her lover in the slaying of Llew.

Upon what is this insinuation of guilt laid upon the female based? This is a question which would raise controversy aplenty in the women's liberation movement, for it is behind many of the present ideas of woman betraying man to his death or torture, but it has a fine and beautiful background connected with the mysteries of the Holy Celtic Grail.

Approaching it from a realistic point of view, why would any woman, let alone a Goddess, wish to do away or harm a man who was her teacher, lover, friend, confidant, father of her child, and the child of her body? There is no answer, if you seek a typically earth view.

However, if you see the question from the point of view of an initiated and dedicated woman you will find the answer with no trouble at all.

Remember the Solar mysteries of the God? Remember the three-day death still practiced by many societies and religious orders? The time of death required may not be the same, but the so-called "little death" is a symbol of initiation all over the world.. So what is the connection between this and the complicity of the Goddess in the sacrifice?

The connection is that she is his initiator. Almost no one thinks of the Bull and the Stag as being the same God, even as they say all Gods are one God, for in his aspects of the year he wears two entirely different faces. The Bull is the young and lusty God with fertility in his blood, while the Stag is the hunter, the initiator. But they <u>are</u> one, and if you follow the waxing and waning of the sun, you will see that as the sun waxes and the God grows from baby to manhood, he does those things which a young man does.

On the other hand, the Midsummer rites bring a sure change in this young God. He begins to be quieter, to be a husbandman, to see first to the crops and then to the hunt to feed those dependant upon him. He begins to initiate, to teach, to bring others along.

All this happens through the sacrifice of his young maleness through the offices of his initiator, by force or by submission, the Goddess. She it is who is in charge of the earth upon which he lives and is able to express himself. She it is who is all he has to show him the way to the Grail. She destroys his young self so that he may give up his foolish thrusting about and become what he is capable of becoming.

This aspect of the sacrifice is even evident in the Elusinian Rites where the women bit off the genitals of a sacrificial male during the rites of the killing of the sacrificial king! It was with this act that she deprived him of his ability to act sexually, and thus to grow spiritually. They were not dumb, those who began this custom. They knew that sex was far more important in the life of a man than in the life of a woman. They also knew that licenciousness was comfortable and therefore liable to take up too much time in a life which should be devoted to other things. However, I am sure they were not indicating that the women should go so far as they did. I think there was some misunderstanding which allowed so many men to know such agony and death uselessly, but at the time of the Elusinian mysteries the time was long past when they could have asked the Gods.

However, there was a young man named Theseus, a prince of Athens, who is said to have put a stop to the Elusinian mysteries because they impressed him as being an unnecessary evil. He was a part of a sun culture, while the Shore Folk were of moon culture background.

It is for the above reasons that we, here at the Boreadean Mother House, celebrate the Men's mysteries at the time of Midsummer. The woman is at her glorious Mother time, now capable of inciting growth in <u>all</u> things. It is now that she becomes anxious to see the God grow, for of all aspects of Her Life, He is the most important.

Therefore, when it comes Midsummer, know that destruction is necessary for growth and that the Goddess and females in general are looking to the advancement of the males in their lives. They wish to encourage, indeed force them to grow, for only through their growth is the woman's growth possible, and through her all other things are made manifest.

Oidhche Lugh

Oidhche Lugh

IDEA

This sabbat is called by many names in the countries where, up until a few years ago, it was still celebrated openly. The English call it Lammas. In Ireland it is Lughnasadh or Oidhche Lugh. Most of the names are associated with the God of the Celts named Lugh by the Irish people. He is a Sun God and it is said that he established the great fair in Ireland as a celebration of the love he felt for his human foster mother, Tailltiu. The Irish name for the games, Lughnasadh, is translated literally, "The Celebration Festival of Lugh," and indicates it may have been a birthday or name-giving festival. More people attended this fair than any other in Ireland and it is said that at one of the games the chariot line alone extended for six miles!

One of the customs at the Lughnasadh games was the Marriage Fair. All the elgible maids and bachelors were brought along by their parents. They were kept apart from each other and from the rest of the people while mothers and fathers made matches and arranged details and dowries, and settled on times for the marriages. After this couples were married, usually those who had been promised the year previous. In later times the matches were arranged, the young people met at the fair and were later betrothed at the home of the maiden with the marriage itself taking place at a subsequent date, again at the home or at the next Lughnasadh Faire. The place where the marriages were held at the fair was called the "Marriage Hollow", and the place where the bride price was paid was called the "Hill of Buying."

The rest of the fair was like today's Olympic Games and was held until 1806 in Ireland when it was supposed the games were cancelled because of the making and serving of whiskey instead of the old fashioned ale and mead, the whiskey apparently causing "scenes of violence."

The main event of the fair was the religious ceremony held on the mound over the grave of Tailltiu, Lugh's human foster mother. Not a lot is known about the exact rites done at the time, but some hints of the type of celebration which might have occurred, at least in more modern times, exists both in Druidic legend and in old Books of Shadows.

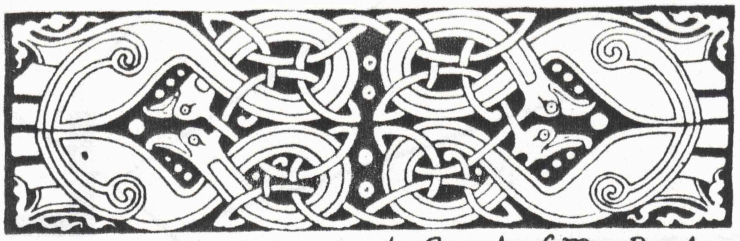
Witchcraft was not a feature of these sabbats in the early times. The Druids were solar priests, not lunar, so you would find the ceremonies a little different if you are a part of the Craft.

We do know that originally all the Great Fairs instituted by the Faerie Folk were held on the Solstices and Equinoxes and the Lughnasadh Faire was originally the Summer Solstice celebration. The difference in these dates at present is due to what is called the Precession of the Equinox, a phenomenon which allows dates in stable time (like August 1) to seem to slip backward in time in relationship to actual star-time. Thus, the Summer Solstice now falls about on June 22, rather than on August first as it did when the Irish faires were established. The Summer Solstice is also the beginning of the rule of the astrology sign, Cancer. Since the precession of the Equinox allows approximately 2,000 years for each of the signs, that is, it travels backward through an entire sign in about 2,000 years, it would seem to indicate that the Lughnasadh Faire was initiated in Ireland about 2,500 years ago. It is not, however, certain that Lugh was king in Ireland at that time, although it would seem so by time ties in the old legends.

At all the fairs of the Celts there was a very special gathering. This was a gathering of the Druids, the Sun priests of the Celtic peoples. There were a very elite group, and it took (gasp!) twenty one years to become a priest of the Druidic order. The reason for this, in part, was that everything must be memorized! At the Lughnasadh Fair this memory was in full sway as all the geneologies of each different clann was recited by its own Druid. All new merriages, births, deaths and new laws were settled at these fairs and added to the already ponderous lists of folk with their stories. Rhyming was used to remember the items and much in the way of good poetry resulted. (Later, the less skilled and more modern version of these Druids were called bards, their skill having degenerated into proper poetry, not now the mysterious and lovely verse and lyric of their ancient counterparts.)

The families who attended these fairs came from all over the country. It was recognized that it would be impossible for all families to be present at the fairs if they were held every three months as they now fall on the calendar, for many outlying clanns lived two proper weeks journey from the site. The custom, therefore, was to hold the fairs every nine months, which means that each would fall due one time in three years. This made it possible for virtually all of the people to be there.

Trading was also a feature of the fairs. Products made



Interlacing bird ornament: Gospels of Mac Regal

during the ninemonth period were brought to the fair for show and sale. New orders were taken for products to be made for presentation and payment at the next celebration.

This was also the time when young folks away from home on fosterage would see their parents for the first time since the last fair. During the games they would have time to show their families what they had learned in the interim. The boys would have become more proficient with weapons and in sports while the girls would produce better needlework.

The details of the laws governing the Great Fairs are found in the Senchus Mor and in other law books.

The formal fairs were called dals or aenachs. The dal (dawl) was a meeting convened for some special purpose, while the aenach included people of all classes and clanns. (Actually the word clann was not used until later but is the best English word to describe the unit.)

The Irish were very careful that no altercation between men or families should mar the spirit of the games. Any serious breach of this law was punishable by death!

"Whoever (seriously) transgresses the law of the assembly,
Which Benen with accuracy indelibly wrote,
Cannot be spared upon family composition,
But he must die for his transgression."

All private or inter-clann disagreements had to repressed at this time. Even those acts likely to lead to altercation such as strangements or elopements were forbidden. No debtors were to be harrassed for their debts.

Interlacing reptile ornament Book of Kells.

Interlacing bird ornament Book of Kells

Fair areas were kept green and beautiful by certain persons in the neighborhood and special penalty was declared by Brehon Law for those who did not fulfill these obligations. A penalty was also levied if these persons failed to construct mounds or fences when they were to be required for the games or religious celebrations.

Hills and mounds were very important to the religious celebrations as the Celts were ever prone to getting as close to the sky as possible when worshipping their gods or doing some sort of honor to ancestors.

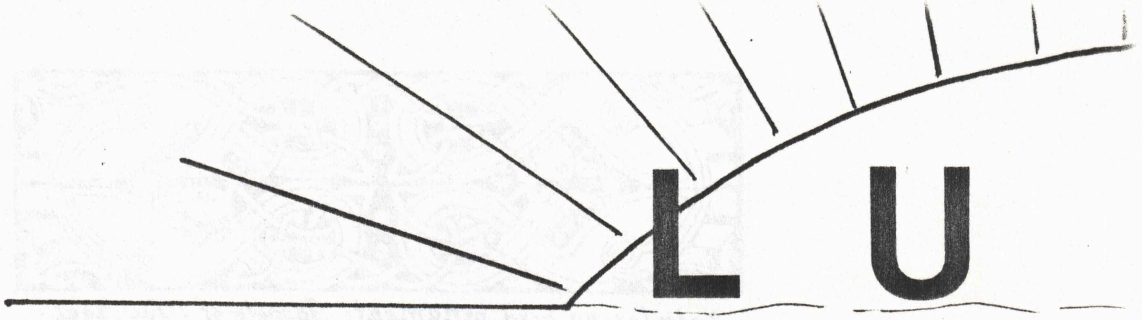
The duration of the fairs varied from six days to three weeks and included the times of family gathering for the host preceeding the arrival of the other clanns.

Too, it took some time to repack and prepare for the journey home, say goodbye and extend invitations to new acquaintances. In some cases the arrival and departure times were included as a part of the fair because so many important decisions were made at this time and because it was, after all, an integral part of the gathering. The actual activities of the fairs took about six days.

When the festivities were finished and the time has come to go home, families wended their ways outward from the place of celebration like the spokes of a great wheel. In nine months they would meet once again, this time in a different spot, to celebrate yet another facet of Celtic culture.

DEA

The word "honeymoon" derives from a Norse custom. For a full lunar moon after a wedding the newlyweds had a sip of mead (fermented drink made of honey) each day in belief that good health and good luck would come and stay with them.



LlewLlaww GYFFES

The Welsh Story

by Druze

The story of Llew comes from the 11th century and is based on a story from Celtic mythology that is told in the Mabinogian. Llew is the son of the sorcerer and warrior Gwyddion from an incestuous union with his sister, Arianrhod. Gwyddion carries Llew off when he is born, rearing him himself.

When Llew is four years old, he is taken to see his mother at her stronghold. She rejects him and swears he will have no name until she gives him one. By magic and deception, Gwyddion gets her to name him anyway.

He fashions a ship out of dulse and sea-girdle and transforms himself and the boy into people of different appearance. He then sails to Caer Arianrhod and, disguised as shoemakers, they trick Arianrhod into coming on board to be fitted. As she is being fitted Llew aims an arrow at a wren which has landed on the ship and hits it. "Faith," she said, "with a deft hand has the fair one hit it."

Thus, inadvertently, does she name her son Llew Llaw Gyffes (Llew-fair, bright; Llaw-hand; Gyffes-deft, skillful).

Angered at having been tricked into giving her son a name, she vows he shall never bear arms until she arms him and vows she never will.

In due time, Gwyddion once again tricks her with the aid of Llew himself. Llew, also a powerful magician by this time, and well versed in all the great arts of the time, again travels with Gwyddion to Caer Arianrhod.

This time they are disguised as bards. Gwyddion delights all present with his tales and they finally retire for the night. Upon arising, Gwyddion magically creates an invading host and, hearing a great clamor, Arianrhod looks out to see a vast fleet of ships on the water. She then goes to the two poets for aid. Gwyddion then arranges that she provide her son with arms and puts them on him. Once this is done, the magic illusion ceases and Gwyddion is once again successful.

Furious at being tricked again, Arianrhod swears that Llew will never have a wife of the race on earth at that time. Gwyddion's uncle, Math, who is also a powerful magician, assists Gwyddion in fashioning a wife for Llew out of flowers and names her Blodeuwedd. All goes well for some time until one day when Llew is away from home.

Blodeuwedd then meets another man and is unfaithful to Llew. She and her lover then plot to kill Llew, but he is almost invincible. By flattery, she gets him to tell her the complicated way in which he <u>can</u> be killed.

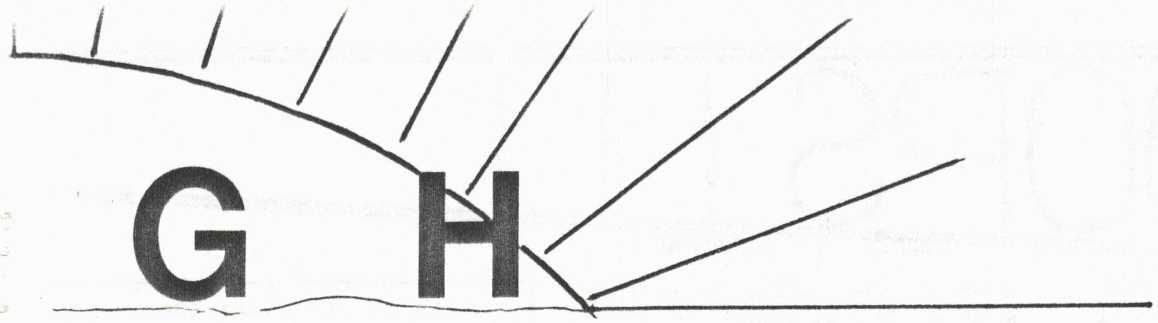
While Llew is rehearsing his death for his wife's edification, Gronw, her lover, strikes the fatal blow.

Killed by the poisonous spear, he turns into an eagle, screams, and flies away. He eventually alights in an oak tree which has magical properties. It cannot be soaked by rain or destroyed by fire as a sign of its immortality.

Hearing of this, Gwyddion begins to seek out Llew and is eventually led to him by a sow who has been feeding on his flesh. When he finds Llew, he finds him ematiated and near death. Gwyddion then begins to sing to Llew and Llew, still in the form of an eagle, descends the tree and alights on Gwyddion's knee. Gwyddion then strikes Llew with his staff and turns him into Llew again.

Within a year he is restored to his former health and beauty and he takes his revenge on his slayers.

Gronw is killed and the unfaithful Blodeuwedd is turned into an owl. The story ends with Llew restored to his former position, ruling prosperously and peacefully.



LUGH Samilldana

The Irish Story

by DEA

Lugh is known as the great Sun God of the Tuatha De Danann and is the Lord of the Lughnasadh games which, it is said, were instituted by him in the memory of his foster, or earth mother, Tailltiu.

Lugh was born of two faery races. His mother, Iethne, was daughter to the Formorian king Balor of the one eye, and his queen, Kethlenda of the crooked teeth. His father was Cian of the superior Tuatha De Danann, son of the great Druid healer of their people, Diancecht.

There are many stories surrounding hundreds of years of the activities of this demigod, but the story behind one of the names by which he was known throughout his life and time is most interesting.

Lugh was fostered in nine different fosterages, the final one of which was that of the great teacher and Druid, Manannan MacLyr. So it was that after his studies there were finished, he went with his foster brothers, the sons of the MacLyr, and an army made up of the faery cavalcade from the Land of Promise, to the court of Nuada Argethlam in Ireland. The watch spied the approach of the host and went to deliver the news to King Nuada who sat at court with his nobles. "Like the setting sun was the splendour of his countenance," said the watcher, for Lugh came from the West.

Lugh was met at the door of the great hall and was asked his business there. He replied that he had come to ask a place at the court and to prove his worth.

The herald asked what he practiced. "I am a carpenter," said Lugh.

This news was born to Nuada, but the herald returned to the door only to tell Lugh they had a carpenter.

In turn, Lugh declared himself a smith, harper, champion, hero, leech, magician, brazier, cup-bearer, hero and poet. Each time the herald returned to say that the position was filled.

"Then ask the king," said Lugh, "if you have any one man who is able to fill all these functions."

This time the messenger returned with an invitation for Lugh to enter, for they certainly wanted to see a man who could lay claim to all these great professions.

Lugh entered and proceeded to prove himself in all the deeds he had said he could accomplish. During this time he also played the three great harp strains of the Irish Druids: the sleep strain, the laughter strain and the wailing strain.

He was given the name Ildánach, "possessing many arts."

Now at this time in Ireland, the Formorians were collecting tribute from the Tuatha De Danann in the form of cattle, and when it was time for the tribute to be taken for the year the Formorians arrived, thinking to take the cattle with very little trouble. But by this time Nuada had turned his throne over to the Ildánach, who was not so willing to see the cattle go over to the enemy.

Being a great Merlin of the Druids himself, he needed no aid in casting a spell on the cattle so that, after the return to the stronghold of the Formorians, they came home during the night.

Greatly in wrath were the Formorians when the truth was learned, and they raised a host to do battle with the Tuatha, thinking that only the original host of Nuada was in readiness for the fray. When they arrived in Nuada's territory, however, they were met with Lugh's army of the sidh and Lugh killed a number of them.

Balor's wife told him who the young man was, his grandson, and reminded him of a legend which told of the coming of this youngster and its signal of the ending of the power of the Formorians. Bres, son of the Formorian king, was never much of a man and when he saw the host of

cont'd p. 66

WHOOPS!!!

From p. 9 -"The Cauldron"
and place in a 250° oven until done. I usually leave mine over night. If you do not cook overnight, baste once in awhile with the honey mixture in the pan. If left overnight, baste twice in the morning before removing. Good hot or cold. It is done when the fork goes into the meat easily.

DEA

From p. 59 -"Second Year"
An hour before sunset the men return for a final time to the top of the hill where they watch for the sunset. They light torches in the final light and in a torchlit procession return to the camp where they find the priestess awaiting them. There may be three women in the three phases of the Goddess if desired. Certain questions are asked of the men and the answers are given. A token is given those whom the priestesses deem worthy. The trek back to the road and civilization is made by the entire group.

This retreat serves as a three-day ceremony of renewal for the men and is in memory of the rule of the Sun God himself. We consider it to be a necessary thing and there are workings for the women meantime. Return to the world should be gradual if possible, for it is traumatic. City dwellers should go directly home and reintroduce themselves to the outside world gradually.

DEA

From p. 65 "Lugh"
Lugh approaching he fell to his knees, begging Lugh for his life on condition that he talk the Formorians over to the De Danann. As was the custom, he offered sun, moon, sea and land as guarantees that he would no more fight the De Danann.

From p. 56 -"The Green Man"
king of the second half of the year, the Sun God reborn, and with him every initiate of the mysteries rises, newborn in his swaddling clothes, the real master of his life and ready to sew the seed of knowledge in the fertile ground of new minds.

The marriage to the land has not failed. It has not even disappeared. The oracles of the Druids still are the truths of the ages. The Green Man must not die, for if he does, so does the hope of man to become a part of that soul of which his is but a minute atom. The mysteries of the Gods must be perpetuated, and the only way to succeed is to ensure the continuance of the life of the Green Man.

DEA

Lugh agreed, but somehow the agreement was not kept and raids continued. For seven years Lugh readied the host for battle with promises from each of the experts among the Tuatha De Danann to do what they could to make Lugh's plans work. Rains of fire, lack of water, weapons which would not break, all were promised for the war. The tribes all promised allegiance and valor and the destruction of the enemy through battle, satire and the magical healing of the De Danann host.

All went as promised and the battle was joined, but began without Lugh, for he was considered too valuable a man to be exposed to posible death. However, Lugh knew there was much he could accomplish, and escaped to join the army. He heartened them with an old charm of circumnambulation on one foot with one eye closed, all the time chanting a spell for their protection.

Now as the story goes, Balor was the posessor of one great eye which brought death upon any poor unfortunate who was before Balor when it was opened. However, it had to be opened by a number of men and so, when Balor spied Lugh and had his men position themselves and begin to open the eye, Lugh waited only long enough for it to be opened just a little and cast into it a stone which pierced the eye, the brain and the scull, emerging from the other side to fell several of Balor's men.

When the battle was won, the Tuatha De Danann went in search of Bres the Traitor. He was found, unguarded, by Lugh and some of the others and made three offers for his life, but he would not grant that Ireland's kine (cows) should always be in milk, and that corn would be reaped every quarter. The third and final request was granted: that he should tell the men of Erin how to plough, sow and reap, and he did. He further added that it should be done on Tuesday.

The victory was proclaimed from the highest hills by the Morrigan, who then sang the song of the world and its end and of the evils which would inhabit it until its ending.

Lugh went on to rule a very long time and to see the end of another legend about him take shape, for by now he was also called Lugh Lamphada, said in modern Irish to mean Lugh of the Long Hand, but in ancient times it meant Lugh the torch, refering to him as the Sun God and also as the bearer of the great spear which, when it began to glow, could kill at a great distance.

But of the other legend, that of the sons of Tuireann, you will have to read yourself, for it is a very long tale of the revenge of Lugh upon the men who murdered his father.

From p. 26 - "Bookworm"

One of the most wonderful things about this book is the plethora of beautiful drawings and paintings of the devas, Dryads, fairies and sprites done by Ethelwynne M. Quail, specifically for Hodson in 1937.

The book is divided into five parts with the headings: Foundations, Descriptions, The Sephiroth, Charts, Co-operation and Illustrations.

Foundation, as a section, covers definition of terms, science, ancient and modern, creative processes and man and the microcosm.

The second section is devoted to entities of different types, from the greater Gods to the color language of the Angelic beings.

Section three deals with the tree of life and the beings involved and charts which help explain their positions and relationships.

Ceremony and the interaction of gods and men during ceremony are covered in section four while part five concentrates on the beautiful drawings I mentioned before.

You will find this book most interesting if you have read any of the Findhorn books. It is almost as if the Hodson book had been read by the Findhorn people before they began. Hodson is an Englishman, so it is certainly possible, but the wealth of beauty and information about the subjects covered in this book make it and outstanding effort in the field of the occult.

From p. 45 - "Legal"

where there is no property tax.

If you are self-employed, take advantage of working at home by setting aside a room for business only, so that at least this room is tax deductible. What happens is that your rent is divided by the number of rooms in the house or apartment and that gives what you pay for each room in the eyes of the government. One is then deductible from your federal and state tax.

In setting out what you intend to do as law for your religion, remember to work toward what will be acceptable. If some of the laws are too far out you may not get the status you wish. We have one at the present upon which I will not give an inch, and I am unsure as to what reaction will be in the decisions about our status. We have a law about betrothal and handfast which requires appearance for five years in a row before witnesses, with representatives, to work out, each year, a new contract as to what each person wants from the other and what each is willing to give in that year. At the end of that time the process is complete and the people who have been together for the entire five years are finally joined for good. We find there are fewer divorces this way, as well as happier children and more amicable relations all the way around.

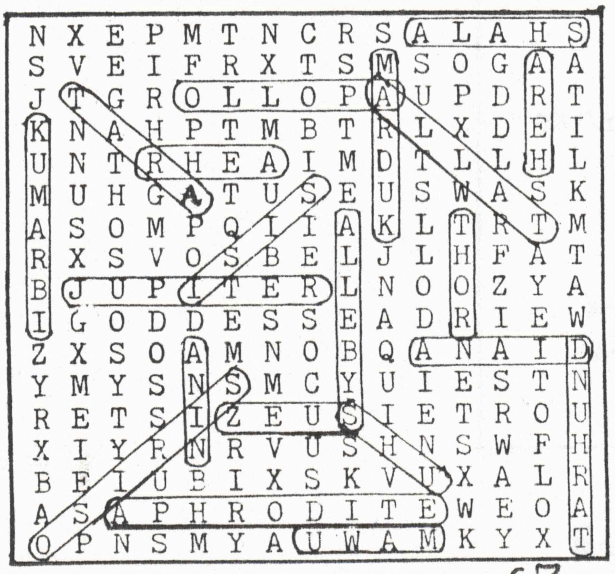
Our laws about funerals are quite in order, for there is no sense in going outside the state laws on that. However it is necessary for each of our people to make a will, to detail the distribution of their effects and to give, irrefutably, their wishes about burial or disposition of remains. This can be a problem when the person comes from a family of a different religion, for, naturally, they will wish to see to the disposal themselves and in accordance with their own religious proceedures. This is a good thing for every pagan to think of, In order that the folk they love within the religion, if attempting to follow their wishes, may not clash with grieving Christian or other relatives.

In states where the living will is allowed, if you do not wish to be kept alive after the spirit has left the body, this also should be accomplished and is required of our people. On the other hand, it is not required that a person believe this way or make the will if he does not.

I think the greatest caution I could give you as to the work of "becoming legal" is to be sure you know where you are going and that you really want to go there. There is a great deal of responsibility in the religious non-profit organization. Be sure you wish to under take this responsibility before you begin.

I don't want to discourage any of you either.... there is much to be done through recognition of worthy teachers and schools within the pagan system. Just do all with care and the dignity which befits the growing greatness of this ages-old religion.

DEA



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DEDICATION

THIS PAGE IS DEDICATED TO ALL THOSE FINE MEN AND WOMEN WHO WILL, IN THIS SEASON AND IN THIS YEAR, TAKE UP THE QUEST FOR THE GRAIL. WE HAVE BEEN TOO LONG WITHOUT ITS BEAUTY AND GLORY. THEREFORE, TO THOSE WHO HAVE THE COURAGE, GENEROSITY, KINDNESS AND LOVE NEEDED TO ACCEPT THE CHALLENGE EMBODIED IN THE HOLY SEARCH, OUR CONGRATULATIONS, LOVE AND ENCOURAGEMENT.

TO THE KNIGHTS, OUR BEST AND MOST HEARTY WISH THAT YOU FIND THE MOST KNOWLEDGEABLE GRAIL PRINCESSES POSSIBLE AND FIND ALL THE PEACE THE GRAIL IS CAPABLE OF BRINGING TO YOU. MAY YOUR ADVENTURES BE NUMEROUS AND PROFITABLE.

TO THE GRAIL PRINCESSES, MAY YOU DISCOVER FOR YOURSELF THE JOYS AND BEAUTIES OF THAT OVER WHICH YOU ARE THE GUARDIAN. MAY THE MYSTERIES UNVEIL THEMSELVES IN THE HOLINESS OF YOUR DEDICATION AND LOYALTY TO THIS PRECIOUS CONCEPT. IF THERE ARE OBSTACLES, MAY THEY BE SMALL ONES, AND IF THERE ARE REWARDS, MAY THEY BE GREAT. IF YOU MUST LEAVE BEHIND OLD MEMORIES AND OLD CONCEPTS, MAY YOU FIND OLDER AND GREATER ONES TO REPLACE THEM.

I KNOW WHAT DEDICATION TO THIS CAUSE CAN BRING TO THE SEEKER. I KNOW WHAT THE ADVENTURE MEANS, AND WHAT THE ABYSS AFFORDS IN THE WAY OF CHALLENGE, FOR I HAVE BEEN THERE.

LUCK AND LOVE TO ALL OF YOU, THEN. MAY YOU HAVE SAFE RETURN.

Dea

THE PROPHET'S CORNER ~ or What's on the Fire?

The focus for this issue is the Midsummer Mystery. We covered the God in his aspect as sacrificial sun king and fertility symbol. In the autumn issue we show him as beginning his rule as the Lord of death.

First, we will cover the harvest and tell you about bread, the next in our series of cooking articles on various categories of food. The harvest of grain and its preparation for use as flour, as well as cereal products will be a part of the section. We will also cover some of the spreads used on bread, and an interview with a bee man (if he will give us one).

The issue theme will be Shamanry, and many of the disciplines which characterize this ancient occult practice will be detailed as deeply as possible. We will be writing about shamanry throughout the world and in many races and cultures of human kind.

We see the Goddess pass from the pregnant Mother to the sacrificing Mother and thus into the Hag. She begins the instruction of the new applicants for initiation as we write of how to choose a student. She continues in Her roll as the article takes us through the delights and hardships of a teacher watching the student grow and agonizing with the little setbacks which invariable happen.

Most of our regular columns continue with Bear returning to give us a book report and some insights into the autumnal season.

The Egyptian gods featured in the next issue will be some of the animal gods which are plainly visible throughout manuscripts and carvings in this ancient lands. We will hope to cover their aspects, their functions and some of their origins.

We will be setting down some facts and figures on the ancient problems of womankind with her health and some ways to get through that oh-so-awesome problem of PMS and menopause.

The portals will close on Oidhche Shamhna and we will be settling in for another winter. The final article on the Druid tree year will appear along with other year-end bits.

We hope you will be with us then.

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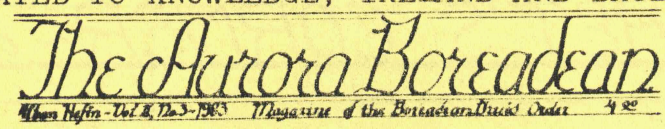
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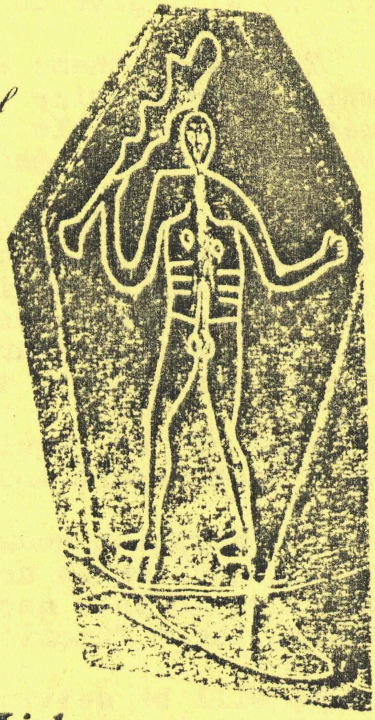
·THE OSIRIANS·

The Egyptian Gods & legends surrounding the Egyptian Lugh give many clues to the origins of Celtic customs ....

- The Celtic Feast.... Food & Customs of the Ancient Celts
- Special Guest Poet.... Iduna of the Cader Idris
- The Beast of Brittany.... Part V - The Final Episode

Oidhche Lugh



Midsummer Season-Solstice

Frontal and Lughnasadh covers for this issue by Ron Collins.
Midsummer Cover - The Green Man engraved in a chalk hillside.

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